Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

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CHAPEL IN THE JUNGLE

A Methodist Village Place of Worship in the Jungle beyond Palembang, Sumatra

See page 574

"This Is Palembang"

FOUNDED 1823

JUN 1 1 194

MR. EDITOR

"Beat a Mile"

I have thought considerably about your editorial of a few weeks ago entitled "Man, What a Chance!" It caught this parson at a time when he was fussing about preparing a second sermon each week for the evening service. I had almost rationalized myself into thinking that one well-prepared sermon was all the good Lord should expect of me in one week with, naturally, a reasonable amount of calling and study thrown in.

Shortly after reading the editorial I tuned in the radio and heard a local evangelist presenting a gospel program. This particular person came to this city a year or so ago with no denominational backing or status. She literally started from the ground floor. Her supporters now number in the thousands, and volunteer labor and contributions have enabled her to start on a $70,000 tabernacle.

Granting that she uses all the strategies of sensational showmanship, and that her methods border on what some call a "racket," one fact remains. She works ceaselessly and indefatigably night and day. Here is a typical schedule for one week:

Ten radio broadcasts, including several of one-hour length from midnight to one o'clock in the morning; five morning Bible classes with instructions on faith-healing; four evening services from Tuesday through Friday. All this is climaxed by a radio service Sunday morning and tabernacle services in the afternoon and evening. Twenty-two hits are bound to score some runs.

Judged by any reputable homiletical standard, the sermons and talks are quite mediocre, interspersed with singing, jokes, testimonies, and the usual revival contrivances.

Judged by the standards the common man respects, namely, hard work, she has many of us beat a mile. And more things are accomplished by hard work than this world dreams of.

ROGER J. SQUIRE,
Pastor Rader Memorial Methodist Church.
Miami, Fla.

Uses the "Herald"

My men's class favors the discussion of timely topics at the church school hour rather than the study of Bible lessons. For a time I had real difficulty in finding topics, but for several weeks past your editorials in ZIONS HERALD have furnished as good topics as we could ask for. Am sure that we shall have a good time tomorrow [May 18] with your last: "'Why Doesn't God Do Something?'" Felt duty bound to say "thank you."

OSCAR J. ALDRICH,
Pastor Park United Church.
Fall River.

A Missionary on "Peace at Any Price"

Mrs. Brown and I are on our way back to West China. In our family it is a case of leaving the children safe at home while the mother and father go to the front. Possibly this is the way it should be in war. In any group had the right to sttrike against the case we desire to be with our Christian Chinese colleagues at this time of their suffering and danger. We want to share with them in whatever service we may render the sympathy and love of the Christian people of the United States. The Christian spirit is very much alive among the Chinese people at this time. It must be nurtured by every possible means that it may not fail in its leadership and be overcome by a spirit of hate and revenge among the Chinese people. As one of the first missionaries at the beginning of the war to advocate remaining at our post, I am glad that our mission body has followed this policy almost unanimously. The appreciation of mission work during these years has reached a new high peak in China, and we must make our service so worth while that the influence of the Christian church may continuously grow among the people.

The good folk who have advocated peace at any price should see the fallacy of their position. As long as we have individuals or groups in our communities or in our international affairs who will not respond to reason or Christian ideals, the world must maintain some form of force for their control. Neither American gangsters nor international gangsters can usually be converted by turning the other cheek. No peace can exist with injustice and unrighteousness. We shall do the cause of peace more good by insisting on righteousness, even if we have to use force at times to maintain it. It is taken for granted that all possible efforts for good will and justice will be made before force is used.

ROBERT E. BROWN.
Shanghai, China.

During the Emergency

I suggest the following as an apparently clear call to The Methodist Church through her ministry and for her ministry:

1. Fix all appointments as at present for the duration of the national emergency.

2. Free all pastors under forty years of age for immediate appropriate service in the army and varied needs of the national defense program.

3. Recall all retired ministers available into active ministerial and pastoral service.

WILLIAM A. BROWN,
Founding Pastor of The Friendly Mission.
Cave Junction, Ore.

Surprised

While I have learned never to be surprised by any resolution that the New England Conference may pass, no matter how extreme and hysterical it may be, I must confess that I was amazed at the supplementary statement to the report on Social Ethics in support of the present disloyal policy of labor in the present emergency. In insisting on the right of labor to strike regardless of conditions, it would appear that my ministerial brethren are lending encouragement to certain labor groups which are placing class interest above the interests of country. Calvin Coolidge declared during the Boston police strike that no public safety at any place or at any time. His words were never more pertinent than present time when the future of our c tion is involved.

Labor should have been challenged Conference to make sacrifices in the emergency, instead of being encoura pursue a course that threatens our n safety. The young men who have drafted and who receive $21 a mon naturally bitter over the demands of and such statements from a church will add to their bitterness.

Surely, after we have been so out as a Conference in our criticism of we ought as sternly to denounce lab demand that it set its house in or expelling from its ranks the racketeer a Fifth Columnist. I have no doubt that would be greatly pleased with a copy labor resolution passed at the last ses the New England Conference. He mig cry with Iago, "Work on, my m work!" It was the disloyalty of labo brought about the fall of France.

D. HAROLD Hi
Chaplain 241st Coast Artillery, Massac National Guard.
Fort Andrews.

[See page 572 for editorial note letter.—EDITOR.]

Takes the Editor to Task

Can your stand be justified in view arguments given by John W. Davis in last February at Mecca Temple, New City? Mr. Davis said:

"I know of nothing at this time th a warrant to private citizens or ben committees in this country to rush i lists and seek by organized pressure t ence the conduct of the war.

"Conquered and overrun as these c are, they are still not without official men. There are in England today th have both the right and the duty t their cause.

"The King of Norway and his mini there; the Queen of Holland and her m are there; the ministers of Belgium an even though their king is a prisoner Representatives of the Poles, the Czec the free forces of France are there

"Can we not leave it to them to ma approaches to the British Governmen welfare, survival, and deliverance people require?

"No matter how great our huma impulse, by what right do we suppla as intercessors for their people? O vain will pretend to a more intimate edge of the true facts or to a deeper of pity, a more intense concern, or greater wisdom than they possess. I to think that prudence might well down any discussion on our part of ent policies until these responsible have given the lead. And I am not confidence that our own State Depar fully alive to the situation and all involves."

HAZEL F. BUCHE

No Real Estate Agent

When a Methodist minister retires, tually has no home. After years in erancy, he has made many friends, returning to a former charge he fi are mostly gone and he is a stranger

For this reason it is not material w

(Continued on page 586)

Zions Herald

+ THE INDEPENDENT METHODIST WEEKLY +

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The Christian Church and "the World"

A Sermon by a Missionary in Peru

HOWARD W. YODER

hast sent me into the world, even so have I also sent them world.—John 17:18.

church is face to face with one of the most critical ıts of its history. The future of the world and the will depend largely on the attitude that the church ɔward "the world," and the consequent attitude of rld toward the church. Will the church of today e issues and problems of our new world, or will it vithin itself, save itself, and thus lose itself?

early church had a similar decision to make. It is ı believe that the apostolic church in the beginning ly for the Jews. Jesus was Messiah for the Jews, to em from the fate of the Roman world. The idea that ad come to save these Romans was far from the of the Jews. God chose Peter, then Paul to save the from the fate of provincialism, of becoming a local cult. It was Paul who was the champion for the eretical idea of taking the gospel into the world. anity, interpreted by Paul, not only changed groups d there throughout Asia and Europe, but even was zed by the Roman Empire, its former arch-enemy, ɔfficial religion. We from this distance are quick to h ulterior motives on the part of Constantine, but remains that when the church went into the world, s message "adapted" (do not misunderstand the to meet the issues and crises of the world, it grew panded; and it also remains a fact that the world remain the same after its contact with the church. urch of today is facing an equally important issue. ıre afraid of "change." What was, must be. That is ıether it is the house we live in, the job we do, the we associate with, the kind of clothes we wear, or— more tragic—the thoughts we think. We are for s, but not change; we are for growth, but not —unless it is that everything is changed to our way king.

vho are Protestants seem to feel that the Protestant has always existed since the time of Christ. We are students of history, we even teach it, but we do not istory to reality. We think of the Protestant church as having always been as it is now. And we fight to keep it as it is. It is difficult to think that possibly we are needing a Peter, a Paul to interpret Christ's eternal truths to meet and solve the live issues of the present day, to take the church *into the world.*

We are on the threshold of a new era, a new world. What will it be like? Let us think a moment on some possible characteristics.

1. There is "unity"—or shall we settle down with a fierce tenacity to protect our border-lines, our sovereignty, at all cost? We can't ignore the fact that the airplane and the radio have made the world smaller. Science has pushed ahead and offers the world means by which it can destroy itself. Can the church step forward and offer it a way of saving itself?

We accept all the conveniences of science, but declare it to be the enemy of the church. The church lives in a world of science, it will live in it, whether or no; we can ignore it, oppose it, but just to the detriment of the church, not to the detriment of science.

A world of unity means a warless world. Whether for moral reasons, religious conviction, or mere self-preservation, war will have to be eliminated. The question is whether the new world will be united by fear, threats, oppression, or by voluntary cooperation, harmony, the spirit of fellowship. These can only come from Christ, from the disciples of Christ who have been *sent out into "the world."* The church has the answer.

2. Another characteristic of the new world must be democracy—or will it be "totalitarianism"? Democracy means the subordination of the state to the ends and welfare of the common individual. The worth of the individual—how and where will that idea enter society's way of thinking if it does not emerge from the message of Christ? Can the church be preoccupied with doctrine and creed when the future is hanging in the balance?

3. The new world must be enlightened, an educated world—or will it be a propaganda-controlled world, afraid of truth, of light, of education, afraid to think or let think? Again, the answer lies largely with the church,

whose message should be "truth" and enlightenment. The school and church have always gone side by side. The church must be ever more zealous, fearless, in knowing, finding, proclaiming God's truth.

To have a united world, we must have a more universal sharing of the different aspects of truth. Sometimes I think the world is as it is, not because of the inherent evil of Germans or Italians, but because of mistaken premises of the logic of misguided people, who are true to the light they have. We who hold in our hands the key to truth, as revealed by Christ, have a tremendous responsibility to face the world, enter *into* it with a Christian interpretation, even as Paul did.

We must not forget that this is God's world, Christ was God's Son, and it is His church through which He is trying to save the world. All that men can discover is not changing the fact that science is merely acquainting them with the phenomenon of God's world. Truth must include all God's laws. If it is true that we are living in a changing world, it is also true that there are some fundamentals that will not change. One is just that: that the new world is God's, is to continue to be controlled by Him, its creator. Another is that Christ will ever be the revelation of what God is, and what God wants of us as His sons.

Our present crisis is not the first time that Christianity and paganism have come into conflict. The ultimate triumph of paganism is impossible, but the triumph of truth can be delayed if the church insists upon divorcing itself and its message from life.

"EVERY DOG HAS HIS DAY"

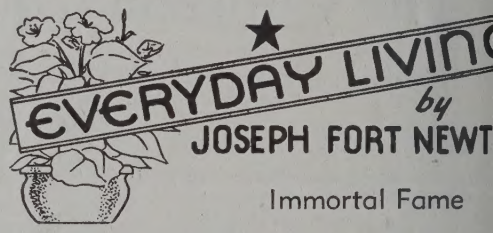
JAMES C. RAWLINGS

"I Look Ahead," in the HERALD of May 21, is refreshing in that a theological student reveals his mind clearly about certain practises obvious among some ministers today. As one facing retirement in a half-dozen years, I have a definite conviction that we need to mend some very weak spots in this itinerant system of which we have been pleased to boast so much. At the same time I remember how good the church has been to me in a ministry of forty happy years.

It should give us pause that a young man speaks his mind vividly concerning such matters as "shrewd politics," and "fixing." This leads me to observe that in too many instances more concern is given in taking care of certain men than in taking care of the church of God. This order ought to be reversed. The prevailing question at a Conference session should be, not where this or that ambitious brother is to land, but where the man is who is best fitted in every way to step into a difficult and challenging field and lead the people to higher living and better service. I hear it suggested that this system of ours makes it too easy for the man who fails. In what other field can a man habitually fail and yet be carried and often kept in the same class of work where these failures have been registered?

After all, in this world of human limitations we largely make our own places. The chronic complainer, the brother who is a "headache" to the bishop and cabinet, usually overlooks the one man responsible for his failure to get what he wants. The fact that a man thinks he ought to have a certain place and studiously brings every pressure to secure it is pretty good evidence that he ought not to have it. Sometimes our young men get the idea that this is the only way to obtain favorable consideration from appointing powers. An old politician down Kentucky way used to say that in politics "every dog has his day." This tainly true in church politics. The young man wl out to win success in the ministry by that route is d to failure and an unhappy experience.

Our fathers have through great sacrifice handed a great church. Now, while a world is on fire, Go us from any "pie counter" attitude. As we stand close of an Annual Conference and sing "Am I a of the cross?" may we not feel that, after due consu with every man and prayerful consideration of his ment and the needs of the field, every man is assig his place to "endure hardness" as a good soldier o Christ? When we recapture the militant spirit o Methodism, the eight million members of today an irresistible force in building a world of order and To this end our teachers, bishops, district superinte pastors, and interested lay members may contribute power to these young men willing to stake all on th that Jesus presents the "only way" to a happier and world.



Immortal Fame

"Only a few human beings win immortal fame," a young man; "a mere handful of names live—the r lost. Why is it so? What gives immortality to a What is the secret? Our group, who meet and things, is divided on the subject, and cannot agr course, we have in mind noble fame, and not the inf immortality of those who have won ill fame."

Long ago a great teacher in China said that the three kinds of men who win world fame. First, th who achieves noble character, great virtue. His body but his spirit remains. St. Francis is a perfect exampl a great thinker, not a doer of great deeds, he is know loved for the beauty of his life. A saint of the or poets, his personality was a poem.

Second, men and women of great achievement though their bodies die, live on in their deeds. Their can never be erased.

Not only great acts, but great ideas, new insights immortal fame. Inventors like Edison and Marconi who turn the world upside down with a new ide Darwin, live forever.

Third, men who utter great words, or who f dream of man in the eternal repose of art, live on i words and works. Plato, Confucius, Shakespeare, thoven are undimmed by time.

Or one may combine all three, as Lincoln di achieved a rare beauty of character; he saved a natio set a race free; and some of his words walk up and in the hearts of men today.

Of course, in supreme degree, the life of Jesus sum up. His character was—and is—a thing ineffable; His of mercy make us wistful; He spake as never man "words of eternal life."

No one knows who wrote the Book of Job, o 23d Psalm. Thus a word, a song, or a noble deed ma though the name of the singer be lost. We too li nameless, in the good that we do.

A Case Study in Social Action

Has Organized Religion Lost Its Nerve?

J. GEORGE BUTLER

the first decades of the twentieth century, Walter henbusch, the great Baptist apostle of the social gos- aised the question whether the labor movement l do more for social justice than the churches. Such ry still shocks many churchmen who have uncon- ly assumed that the church has a corner on all things ıal. But in the present world crisis, churchmen have e wave of repression in matters of social action. In Haven, the reactionary social forces of a notoriously nion, open-shop town impinge on the lives of the ıes to such an extent that, though churchmen may be ıs serpents, they are harmless as doves. Organized n in New Haven has lost its nerve. It has consis- chosen the cautious and safe road in nearly every on of civic morality and social justice confronting the unity in recent years. The disturbing question arises: New Haven Council of Churches a sample of the f religious leadership elsewhere in America? It is re of more than local interest to compare the record New Haven Council of Churches during recent vith that of the Central Labor Council of the city. ew months ago, the New Haven Central Labor il, in moving into its new Labor Temple, invited its to its open-house celebration with these words: "It cted that the Labor Temple will become the spiri- nter for all liberal and progressive movements in Haven." This statement, startling as it may seem, indicates a trend in New Haven, which labor has led to notice: organized religion does not provide ritual leadership for social morality which its creeds ice and brotherhood demand. During the last five have been a minister in New Haven, and fraternal e of the National Religion and Labor Foundation Central Labor Council. Almost every time the Coun- Churches has been asked to take a stand on a ques- human rights, it has failed to act. Its reasons are amiliar: "The business of the church is to save "The church should be concerned with things of rit and not those of the world." "We can't speak liquor or gambling because all of our churchmen gree and it would be unfair to represent the church ed when it is not." "We don't know the facts."

ıse things temporal concern things spiritual, New s House of Labor has not remained silent. Slum ce came to New Haven, not without the aid of the es, but under the leadership of aggressive trade- ıction. A state university was finally obtained for ticut, not with the help of organized religion, but of their apathy, because labor saw that education mocracy are twin born. Churchmen say they are ed in the cooperative movement because it sets e ideals of Christ in business, supplanting compe- y cooperation, and acquisitiveness by service; yet it Central Labor Council that is a member of the ıtive, and not the Council of Churches. It was the of labor that led the fight to debar a Nazi Bund rom the neighborhood, and not the Council of es. Judged by Jesus' standard of conduct, "By their e shall know them," New Haven's Council of Churches can lay no claim to the spiritual leadership of the community. But let us look at the record in more detail.

For a number of years, the labor movement, together with the National Religion and Labor Foundation, has sponsored a Labor College in New Haven to give the common man a chance for an education denied him earlier, helping him become a more intelligent member of his community. One year it was rashly suggested that the Council of Churches might support the college, since the faculty was composed of preachers and professors from Yale, and the classes were held in a building donated by Yale University. But New Haven's Council of Churches felt it was not its function to endorse such an effort to help build intelligence and leadership into the ranks of labor.

Again in the educational field, the council showed its apathy in the matter of the establishment of a state university. Until last year, because of the number of endowed private schools, Connecticut had no state university, despite the fact that the costs of private colleges were prohibitive for the average man. As a result, Connecticut, though ranking ninth in per capita wealth among the states, ranked forty-sixth among the forty-eight states in the percentage of its high school graduates attending college, and forty-seventh of the forty-eight in the per capita amount spent by city and state on public institutions of higher learning. Agitation was begun to provide more adequate public educational facilities. Organized labor saw the relation of education to the well-being of the people of the state, but not New Haven's representatives of organized religion. Today thousands of Connecticut young people thank labor and other civic leaders, including individual clergymen, for the privilege of a higher education, but not the New Haven Council of Churches.

Several years ago, leaders in New Haven sought to enlist the support of civic groups to obtain a housing project for the city. One clergyman, a member of the Council of Churches, became head of the City-Wide Council for Slum Clearance and Better Housing, and sought the support of the organized churches for the elimination of New Haven's slums. Breaking all precedent, the Council of Churches followed the lead of labor in the fight to safeguard the lives and morals of the slum dwellers. But it was organized labor that first saw that tuberculosis was 100 per cent higher in the slums than elsewhere, that juvenile delinquency in one slum ward averaged 14.7 cases a year for each 1000 population, compared with zero or .4 for each 1000 in more privileged wards.

Last summer the American Newspaper Guild sought to organize the editorial workers of the New Haven papers, owned and controlled by a multimillionaire who was not receptive to the idea of organization. Workers were discharged. The Council of Churches was asked to appoint a committee to secure the facts and act in behalf of the men. The ever-present rationalization "We do not know the facts" once more stalled off action.

About a month ago, New Haven was visited by a disastrous fire. Ten workers were burned to death in a holo-

(Continued on page 582)

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A Scottish Pulpit in War Time

Few who read the collection of sermons "The Gates of New Life," published about three years ago, will readily overlook a new compilation, "The Strong Name,"* by the same preacher, Rev. James S. Stewart. For a considerable period he has been minister of the influential North Morningside Church, in Edinburgh, Scotland. Here he has demonstrated once again the remarkable gift of his countrymen as gospel preachers. Singularly enough, the title of this volume is derived from the theme of the last, rather than the first, sermon in the book. The phrase itself has its origin in a couplet ascribed to St. Patrick,

> I bind unto myself today
> The strong Name of the Trinity.

The foremost feature to catch the reader's attention as he turns these pages is the fact that here is a powerful example of Christian preaching in war time. The opening message, "Sursum Corda!," is a thrilling illustration of the way in which a gifted and devout leader can meet the difficult problem of war by directing attention from outer and present danger to inner and future blessing.

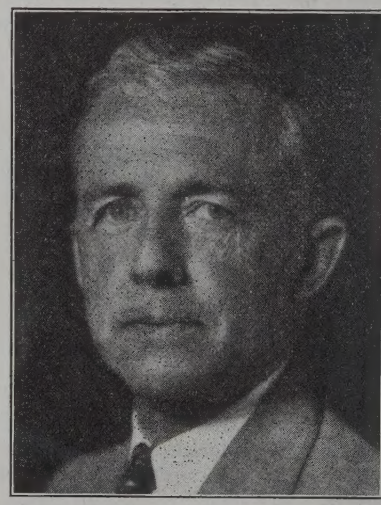
A second mark of Dr. Stewart's sermons is their wide variety both in content and in structure. He neglects no area of Christian truth in his effort to enlighten and inspire his people. The final message, as already suggested, deals with the doctrine of the Trinity. Others are concerned with the Ascension, with Christology, and with immortality. As might be expected in days like these, the problem of suffering receives extended treatment. But there are also addresses as direct as any psychological preaching afforded by the American pulpit, as is made clear by the s "Spirits in Prison." Scottish clergymen are pec adept in the delivery of communion meditation type of discourse is exemplified in "Vision and ment." The twenty-four units in this collecti appropriately grouped in three sections bear headings the three phrases of the Pauline bened

For passion, vividness, and timeliness we belie volume to be unexcelled. It must be of compelli fulness to a host of American preachers.

*THE STRONG NAME. By James S. Stewart, B. D. Charles Scribner's Sons: New York. Price, $2.

Guest of Honor

On May 28, at Middletown, Conn., a fa dinner was given by the faculty of Wesleyan versity to one of its members, Dr. Willia Chanter, Waite professor of ethics and religion is retiring his wo teaching turn to th torate an been app to Bro Metho Church in erville. than fifty bers of th ulty and a istrative were pre the dinne



Greystone-Central News Photo

WILLIAM G. CHANTER
RETIRING PROFESSOR AT WESLEYAN

Profe Chanter, a memb the HE staff and favor known t readers through his "Things Which Cann Shaken" page, was graduated from Wesleyan in and for most of the time since then has serv alma mater. For twenty-one years he has been a ber of the faculty. He was dean of freshmen in 1 and dean of the university from 1930 to 1935.

Why Wesleyan University should allow a m Professor Chanter's fine Christian character, personality, and keen intellectual insight to sev connection with the institution is a mystery; admirably measures up to the traditions and stan which through many glorious years have pre at Middletown.

Three Months of Drink

During the first three months of 1941, citizens United States drank 7,017,442 more gallons of holic beverages and spent $6,244,903 more for than they did during the first quarter of 1940, a ing to a news release from the National Wo Christian Temperance Union. It is no wonder ica is becoming so morally flabby it bids fair to de into an easy prey for totalitarian violence.

MAKING JESUS REAL

n of the impotence of modern Christianity may ctly charged to the fact that its followers do not sus seriously. "What!" cries a critic. "Do we not the gospel, build great churches with crosses ir steeples, recite creeds that 'play up' Jesus follow beautiful rituals that exalt His holy sing the glorious hymns of redemption, burn before His altars, bear witness openly to 'His power,' give of our money to philanthropies ssionary endeavor, and help to spread the 'good How can anyone say we 'do not take Jesus y'?" Nevertheless we repeat with renewed is, we do not take Jesus seriously. Valuable as gious exercises, the erection of churches, and port of the gospel, they are essentially the exter- religion.

pting Jesus means accepting His teachings as king rule of life. Accepting Jesus means doing l on Monday and Tuesday and the other week- well as on Sunday. Accepting Jesus means g His gospel not only to our own hearts and t to the whole order of society in which we nd have our being. We have made Jesus arti- t is time to make Him real. Doubtless the stical Jesus, the theological Jesus, the ritualistic ne organizational Jesus, the romantic Jesus, all eir places, but what humanity needs today verything else is the vital Jesus intimately and lly related to the ongoing life of the race.

new book on which the ink is scarcely dry at ting, a great leader of American Christianity de an exceptionally successful effort to take riously and to show in living terms the inner g of His life and teachings. Bishop G. Bromley in his "The Ethical Ideals of Jesus in a Chang- rld"* goes directly to the heart of the gospel vivid style illuminated by telling illustrations it of his own experience, actually makes Jesus e reader, as he peruses the vascular pages of k, gains an ever-increasing sense of the reality er of the Son of Man as the living force upon he very existence of human society must There are five arresting chapters: "The Eth- ls of Jesus," "The Changing World," "The Ideals of Jesus and the International Order," hical Ideals of Jesus and the Economic Crisis," e Future of Democracy."

quotations will serve to give the reader an into the careful approach of the author to burning issues in the social, industrial, and economic fields about which there centers today a wide difference of opinion, and considerable controversy. Says Bishop Oxnam:

> Men must be won to an acceptance of the ideal, and the preacher performs a socially necessary service in such teaching. But the technician must find a way to make the machine serve man, and it is easier said than done. He must not allow allegiance to an economic doctrine to sabotage the machine.

Again, in a passage which all absolute pacifists should heed, the author says:

> The Christian is forced to approach the absolute by way of the relative. . . . We need the absolutist who holds before us the demands of perfection. We need the relativist who uses practical means immediately available to move toward the ideal. The absolutist too often washes his hands of means not perfect, and, with the best intent in the world, retards movements toward the perfect. We hear the counsel of perfection, but cooperate with men who do what can be done here and now for the glory of God and the service of man.

In Chapter Four the bishop comes to close grips with the problem of economic inequality and sharpens his discussion with statistical showings that must give every right-thinking man and woman ground for serious thought. "On the one hand," he says for example, "11,653,000 families with incomes of less than $1500 per year receive a total of approximately $10,000,000,000. On the other hand, 36,000 families having incomes in excess of $75,000 received an aggregate of $9,800,000,000." On the basis of the situation revealed in these and other figures, the author goes on to discuss the way out of the present economic chaos. Chapter Four should interest every business man.

"The Future of Democracy" is the title of Chapter Five. Here is a timely discussion. Under the bishop's guidance the reader comes to understand the real meaning of democracy and the Christian principles that underlie it. From the angle of government, "democracy is more than majority rule. A necessary factor is the maintenance of those civil liberties which enable the minority to be vocal, to scrutinize, criticize, organize, and, through peaceful persuasion, to become the majority." Referring to the stake of religion in the present conflict between totalitarianism and democracy, the author declares, "It is not too much to say that fascism is a religion and its acceptance means the essential destruction of Christianity."

Quoting from Adolf Hitler, Bishop Oxnam points out the dangerous technique of Naziism in these words:

> How to achieve the moral breakdown of the enemy before the war has started—that is the problem that interests me. . . . We shall have friends who will help us in all the

THICAL IDEALS OF JESUS IN A CHANGING WORLD. By y Oxnam. Abingdon-Cokesbury Press: New York, Nash- , $1.

enemy countries. We shall know how to obtain such friends. Mental confusion, contradiction of feelings, indecisiveness, panic; these are our weapons.

These divisive forces are at work even at this very moment, under Nazi guidance and encouragement, here in America.

The book closes with a strong appeal that in this democracy we work together to remove "social wind drift, social distance, social fault lines," that "men shall be put before things and brotherhood may become regnant in the social order."

"The Ethical Ideals of Jesus in a Changing World" should find a place at once on the desk of every wide-awake Methodist minister and on the reading table of every progressive Methodist layman.

Pray!

As noted three weeks ago in the HERALD, the Constituting Conference of the new "Church of Christ in Japan" is to be convened on June 24. Word has just reached this office that Bishop Yoshimune Abe together with a number of Japanese and American friends is asking that special prayers be offered by the Christians of the United States for the highest success of this historic meeting. Certainly all churchmen will respond, and pray for the new church and its leaders as they face their difficult task

Why Not Join?

To belong to the group of good Samaritans who are helping the American Committee for Christian Refugees, Inc., in the care of at least one refugee, a fee of only $2.33 a month is necessary. Writes K. Brent Woodruff, executive director of the committee:

> Since 1934, when the American Committee for Christian Refugees was organized under the active sponsorship of the Federal Council of Churches, its work has progressed steadily and the calls for services increased many fold. Last year it was our privilege to render service to 9047 individuals here and abroad at an average cost of $28. This, of course, does not include affidavits and transportation funds, which must be provided by individual citizens in accordance with government regulations.
>
> Surely in this great country of curs with its 40,000,000 or more Protestants, we can find at least 10,000 who are both willing and able to give $28 to assist in the care of one refugee. Through the American Committee, a person can be a good Samaritan to a refugee for only $2.33 a month.

Why not respond to the appeal? Address, 165 West 46th Street, New York City.

The Strike Question

On page 566 of this issue of ZIONS HERALD there appears a letter entitled "Surprised." The writer, Chaplain D. Harold Hickey, refers to a resolution on the preservation of the right of labor to strike and of the principle of collective bargaining. He seems to think that there should be no striking in war time and that all such protests are unpatriotic. What has he to say of war profiteering, of failure on the part of employers to share their excessive war-time profits with labor, of driving men through excessively long working days without proper precautions to preserve their rights? There are two sides to the question. W oughly believe in arbitration, in conferences f cussion, in doing everything possible to prev blocking of defense efforts, but we also believe serving the rights of both capital and labor present crisis. Chaplain Hickey and those wh his views would do well to get labor's point o by reading "The Story of the Allis-Chalmers S by Harold Christoffel, in the report of the N Action Conference for Civil Rights, which secured from the National Federation for Co tional Liberties, 1310 H Street, N. W., Wash D. C. The New England Conference resoluti intended to register a conviction that the war si should not be made into an opportunity to labor.

Something New—Something Valuable

Under the caption "Methodists of the Unite," the editors of *World Outlook* in the issue call for the union of American and British odism. The suggestion should command the diate attention of leaders in all sections of W world-wide church. Say the *World Outlook* e

> *World Outlook* would like to see all these Metho become one people. We would like to see all Europ Methodism organized as a Jurisdiction of a world-w Methodist Church, under the hegemony of Great Bri We would like to attend a Uniting Conference in Bri a General Conference in London, and Jurisdictional C ferences in Berlin, Melbourne, and Capetown.

By way of argument in support of the propo editorial goes on to say that the suggested merger "would enable Methodism to lead and in the much-talked union of English-speaking p It would double our influence in recommendin nations the way of life which we believe is most Christian. It might mean much for the future p the world. It would inject a needed theologic spiritual element into American Methodism a equally needed social element into European odism, and thereby help toward a reconstruc Christian thought and life that would prese values. It would give Methodism great power promotion of its whole program of work. It stimulate and help at every point the missionary prise."

We congratulate *World Outlook* upon its in and enterprise in launching a discussion of u importance to the future of the church and the dom of God.

"Poison"

Three Boston physicians, Dr. Merrill Moo Leo Alexander, and Dr. Abraham Myerson, ha made an appeal to the American Medical Asso to endorse a proposal to have all liquor labe "poison." "Arsenic, carbolic acid, and other p are labeled under the regulations of the Federa and Drug Administration," Dr. Moore said, alcohol should be designated in the same way hope the proposal will be put into practise.

HINGS WHICH CANNOT BE SHAKEN

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

Scriptures, which are able to make thee wise unto sal-
2 Timothy 3:15.

Bible is a book that has as its background an l culture, a culture that has long vanished, so that e reconstructed only with difficulty. Yet this book a creative force in the development of our mod-stern civilization. What is there about this book ives it such power? Surely this is a question that ouse the curiosity of anyone who has a claim to d intellectually alive.

irst thing that we notice when we begin to look at k is that it deals, and deals impressively, with a that is of the deepest interest to every generation every individual human being who thinks at all imself and his life. When Christian missionaries the heathen Angles of Northumberland, the king unsel with his nobles as to whether or not the new ould be accepted, and one of the oldest and wisest made a speech in which he compared the life of the flight of a sparrow from the darkness into a oom at wintertime and thence out into the dark-d storm again. "So it is," said this old councilor, e life of man; it endures but for a moment and we ot at all of what goeth before it and what cometh Therefore, if these strangers can tell us anything may know whence a man cometh, and whither h, let us hear them and follow their law."

roblem of which this man was speaking is a ques-whether a man is merely one of the minor and eplaced stage fittings in the cosmic drama, to be purposes that are indifferent to him and of which t remain ignorant, to be cast aside once he has served the purpose of the Author; or whether he ly been assigned a part in the scheme of things, a ich he is to make his own, a part which therefore his life true meaning and high dignity as sharing work of the divine Artist. This is a question that rom the very constitution of human nature. The do not and cannot ask it. Its appearance as a live the peculiar mark of humanity.

the Bible deals with this question, and deals with h a way as to command the most respectful atten-o one who is human can afford to neglect its answers, and no one can afford to neglect the study of the way in which it makes its answers. If n says that he is not sufficiently interested in this to make it the subject of careful study, his answer im final. But it quite clearly relegates him to the f the only partially developed, the stunted in It is because man as man is deeply, even painfully, d in just this question that the Bible has held and ld so great a place in the attention of mankind.

irst reason, then, for the enduring power of the the subject with which it deals. The second is the which it deals with it. It answers its questions a record of actual living experience. The Bible is a record of the most significant human adventure in spiritual discovery in all history. It does not record the speculations, the theories of men, however great. Rather it sets forth the history and the results of a long succession of daring ventures in living on the basis of a grand hypothesis concerning the nature of the Power that rules the universe. The God of the Bible is not the First Cause of the philosopher, or the Absolute of the metaphysician, or the Pure Being of speculative thought. He is a Leader to be followed, whose right to lead is shown by the results of following His leadership. He is the source of the energy and force by which the spirit of man is enabled to win its battle with hard and bitter circumstances. He is the Inspiration of ambition and of hope in the pursuit and discovery of enduring values which defy the passage of time. His is the perpetual challenge—"Taste and see that the Lord is good." Hence the hypothesis becomes a living faith. The Bible is the record of how men as they followed the divine leading advanced more and more into the larger and fuller life. "The path of the just is as the dawning light, which shineth more and more unto the perfect day."

Thus, in the third place, the Bible is impressive as a record of actual achievement. It is the record of discoveries that stand for the ages, that have been made once and for all. It begins with the story of a race that was surrounded with almost incredible handicaps, distinguished for only one thing—its God was Jehovah. And it becomes the spiritual teacher and leader of the world by virtue of its progressive discovery of the nature of its God and of its relation to Him. The Bible culminates in the story of a Man whose life was completely and unshakably permeated by the life of God, who was unique in the perfection of His filial relation to the Heavenly Father, so that in Him dwelt all the fulness of the divinity bodily. The story of Jesus Christ is the good news of a spiritual conquest in which His followers may share, a conquest that is to go on till all the kingdoms of this world are the kingdoms of our Lord and His Christ.

Finally, the Bible, with all its rich diversity, is still a grand unity held together by one central message. That message is that man's life is feeble and meaningless when it is lived apart from God, and that there is no need that it should be thus lived. Man is God's son, His prodigal son indeed, but still His son who, when once he turns his face to his rightful place in the Father's house, comes to his true self, is then, and then only, alive from the death of the far country. This message is made piercing and vital, becomes indeed a gospel, when in Jesus Christ is seen at once the Perfect Example of what humanity is when it is in its right relation to God, and the embodiment, the Incarnation, of the seeking love of the Father, reconciling the world unto Himself.

If the Bible ever loses its place in the world, it will be because the soul of man is dead, and he is able to satisfy all his wants with the husks with which the swine are content.

This Is Palembang

Ancient City of Sumatra Toward Which Japan Is Looking

DAREL M. McFERREN

Palembang is really far more fascinating than Medan, on the other end of the same Dutch-owned island of Sumatra, because it is far more Oriental—though perhaps the fact of crossing the equator to get there has something to do with it.

Written history of Palembang goes back to Hindu occupation, not long after the time of Christ, with the consequent establishment of the powerful Shiriwijaya kingdom in the seventh century. Thought its capital was located on or near the place where Palembang now stands, little or nothing remains in this area of the Hindu-Buddhist era except the squat, ugly, weather-beaten gods on their pedestals in the museum—squat and ugly because they were made that way, weather-beaten because of their long sojourn in the jungle where they had been thrown by the idol-hating Mohammedans who came in the fourteenth century. A third group to add its influence was the Chinese, which came not for empire or religion but for business.

But no matter the reason for which they came, each brought its quota of superstititons and spirits, which have merged and multiplied until the very atmosphere of Palembang is saturated with them and the children breathe them in with the oxygen. These beliefs are the easier kept alive, perhaps, because nearly everyone in town lives next door to a graveyard. In the olden days the dead seem to have been buried in any place that was handy, until today gravestones overhang the edges of the roads, or stand in occupancy of choice building lots, or meet one unexpectedly as one winds through narrow kampong lanes.

In most cases, the dead are waging a losing battle with the living for occupancy of the land. The dead are very tenacious; but while they are successful in slowing down road-building and other improvements of man, they stand no chance against tropical nature. Trees crack open the tombs and topple over the stones; mosses obliter carvings, and finally all, stones and bones, will be o the soil.

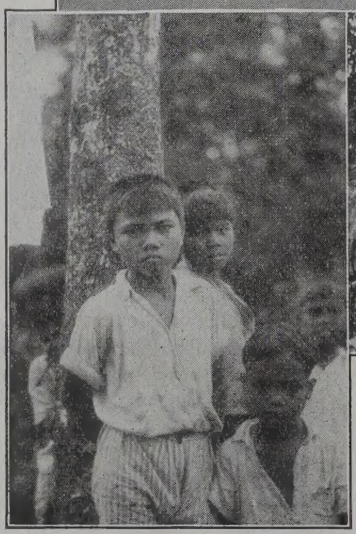
But clearing the land of graves will not clear of superstitions or scatter the spirits. Some of o people tell us weird tales of witchcraft and magic fact" until we almost wonder if there isn't somet it, after all! Not long ago, one of our oldest C women was discovered after the baptismal servi child to be scurrying some container in wh could take home th used in the service. were sick children side of the river a "sacred" water now make effective medici that is Palembang.

There is, however, current in the Pal atmosphere which ca ignored. That is the of community whi senses from the ve Perhaps it is found long-established t While there is a larg of "China C here (sufficie large Hokkie Cantonese s most of the families have be for generatio have become m Indonesians th nese.

And yet a vi one of the bet homes of the bang Chinese reveal that no old China ha lost. Language Palembang Ma tumes will be *kan* (Indies-bor nese, but the ings of the hou part of old carved wooden fragile porcelain, endless tea-sets, silk-embroidere hangings. (A spot of color neither of China nor of bang may be a General Electric refrigerator!)

Our work is chiefly among these two groups. A where, the main difficulty is to wean them away fro materialism, but most of the businesses are tiny a

One evening when I was out calling with Chang who shepherds the Hokkien-speaking Chinese, we



Top—Mohammedans leaving mosque after Friday prayers, Palembang.

Left—Battak children.

Above—Malay mother and child.

CAMERA SHOTS IN SUMATRA

cession three "factories," one preparing coffee for ne making cakes (the Chinese always make cakes), ne making soya-bean ketchup. In none of them could ave been more than a bare margin of profit, and yet were two or three families (Chinese-sized) living he proceeds of each.

that is not all that appals one on these visiting trips. er is the inordinate quantity and variety of drinks asked to consume. No place is too small or crowded y to offer hospitality to visitors. The first drink, tea l orange squash, may be accepted because of thirst, the day is hot, the second one likewise. Then as the proceed will come chicory-coffee made with hot ned milk, an iced raspberry-flavored drink (large or a cup of hot sweetened water with an egg broken

fortunate that night falls promptly at six o'clock in pics, for one can never get in more than six calls in ning. But, whatever they may cost in internal dis- rt, calls in the homes reveal two things: the des- need for Christ in the community, and the dif- e made in the homes where Christ has become a er of the family.

visit the members of the Malay-speaking congrega- not such a simple matter, for they do not live with businesses as do the shopkeepers. Some may be d by bicycle or on foot or by small bus, but others accessible except by boat. Pre-modern Palembang metimes (by courtesy) called the "Venice of the for some of the main streets were large canals. As increased, these canals were filled in and paved, any of the smaller ones on both sides of the river as the only means of access to many of the

mbang is sixty miles from the sea, but the country at that we are still in the tide-water area. At high e Moesi River flows backward and the water backs the *kalis* or ditches. And then ensues such a scene! aundry is brought out and the air is full of the k! thwack! of wet clothes on board or stone as the pounded out of them. Everyone for blocks around own to take his bath and perform his toilet. Even all ones are brought out for their ablutions, and listening fat-stomached bodies as they sprawl on the armed laundry platforms or paddle in the shallows all the world like oversized polliwogs.

through such scenes that our boat takes us to visit ater-bound parishioners. Their homes may float on er itself on bamboo rafts called *rakets,* or march on mud of the river bank until they are high on stilts even the highest tide.

welcome here is just as warm and gracious as in the ouses, cakes and drinks and all. We chat for a while ffer prayer; and if the thatched roof still has the e noticed last time we came, we renew our "josh- f the old lady that she keeps her home open to . The doorway is full of little brown faces—these neighbors' children.

is Palembang. We like it. And these are our people. they could be freed from their old superstitions, vere abruptly confronted with modern life. The le for a free spirit on the part of our Christian folks face of these two forces is terrific. And our struggle Christian mission is to plant so firmly within our the freedom of Christ that even "the gates of hell ot prevail against it."

"MOVING"—A MEDITATION

HELEN FITZWATER WILLIAMS

Spring and moving time for ministers, ministers' wives, their families and possessions; for the Methodists still belong to a "moving ministry" in spite of the trend toward Congregationalism in many of its phases.

Moving—understanding more clearly with every move what Jesus meant when He said, "A man's life consisteth not in the abundance of the things which he possesseth. To throw away or not to throw away, that is the question!

We reach the new parish in weariness of mind and body, and look over our new home. Always there is a "home" for a Methodist minister—that is one of the glories of our profession. A home in need of papering and varnish, probably—sometimes bright and shining in its redecoration—but always welcoming us, and, oh, so many times food from the good cooks of the parish is there to strengthen our tired bodies. A knock on the door—one of our parishioners has come just to give us a cordial welcome and hope we will like it here.

Moved and settled, we find time to meditate on our "calling." These are some of the thoughts that follow one after the other as I search for the truth in the Word of God. The teaching of my parsonage home comes to me again—how clearly it comes: God has a plan and purpose for your life. How shall I know that plan, that purpose?

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

"Pray without ceasing."

"Love the brethren."

"Be ye wise as serpents, and harmless as doves."

"Be strong in the Lord, and in the power of his might."

"We are laborers together with God."

"Praying him out of the wealth of his glory to grant you a mighty increase of strength by his Spirit in the inner man. May Christ dwell in your hearts as you have faith!" (Moffatt.)

"To know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

God's plan and purpose for the minister is very definite as I adapt the words of Paul: "He was made a minister, according to the grace of God given unto him by the effectual working of his power, that he should preach the unsearchable riches of Christ."

How hungrily we all—ministerial and lay alike—reach out for those riches, and what a reward comes to those who receive!

"To him who by the action of his power within us can do all things, aye far more than we ever ask or imagine, to him be glory in the church and in Christ Jesus throughout all generations forever and ever: Amen." (Moffatt.)

Paul speaks again to me: "May the God of our Lord Jesus Christ, the glorious Father, grant you the Spirit of wisdom and revelation for the knowledge of himself, *illuminating the eyes of your heart* [I like that, Paul] so that you can understand" (Moffatt).

The family is stirring—time for breakfast—the meditation is over. We are moved, exalted, glorying in the challenge to serve. Filled with His Spirit, we can be "more than conquerors through him who loved us."

Boston University Commencement

Forty-three years ago, President William Fairfield Warren on the twenty-fifth anniversary of the founding of Boston University wrote as follows regarding the city whose name the university bears:

"First of all, mention may be made of the name. Hallowed indeed are the associations which surround as with a halo of glory the name of this favored city. It has taken the élite of the English race and of related races more than two hundred and fifty years to create that halo and charge it with its steady radiance. It has taken the wisdom of great magistrates, the learning of illustrious scholars, the valor of brave generals, the eloquence of famous orators, the sagacity of merchant princes, the organizing influence of industrial captains, the zeal of ardent reformers, the benefactions of princely philanthropists, the devotion of matchless mothers, the prayers of countless saints—"

In the years since this was written, Boston has lost the leadership in money-making activities, probably beyond recovery, but Boston and New England still retain preeminence in America in natural beauty, historic interest, and in education.

The business of education is probably New England's largest single industry. Educational leadership is of far-reaching significance. Great distinction comes to New England through the people of thought and action who received and are receiving their training here.

There seems to be an increasing appreciation of the value of Boston University to Boston and to New England in retaining here the leadership in education.

If the "three men of Boston," Isaac Rich, Jacob Sleeper, and Lee Claflin, who founded Boston University could come back for a conference and a review of the activities of sixty-eight years, it is believed that they would be satisfied with the records. They would give consideration to the educational service which has been furnished to more than one hundred thousand people. They would be impressed to find that the university which they founded, from the standpoint of enrolment now ranks twelfth in the list of great American universities and is the largest in New England. They would be startled to realize that, among the privately endowed institutions of America, from the standpoint of enrolment Boston University is outranked only by New York University, the University of Pennsylvania, and Columbia University.

President Daniel L. Marsh, forceful and optimistic after fifteen years of strenuous leadership, approached the sixty-eighth Commencement of Boston University with a confidence inspired by new honors in scholarship and additional evidences of the keen appreciation in which he is held by the business and educational leaders of New England.

During the week-end preceding Commencement, President Marsh traveled twice across the continent by air. He delivered the baccalaureate address at the University of Southern California in Los Angeles and received the honorary degree of doctor of laws. He also delivered the Commencement address at Nebraska Wesleyan University in Lincoln, Neb., receiving the honorary degree of doctor of natural philosophy.

It is interesting to note that he recently accepted the invitation of Mayor Maurice J. Tobin to deliver the oration at the annual Independence Day exercises of the City of Boston in Faneuil Hall. The exercises will be held at 11 A.M. on July 4.

President Marsh bears his many honors and his increasing prestige with becoming modesty. He never loses sight of the great task that he has before him of developing the Charles River campus until all the departments of the university are properly housed. He intends that before the end of his administration the joy bells shall ring from the great tower—a reproduction of the Boston Stump—on all occasions of national rejoicing, and for the honor of the university always in hours of victory or in hours of defeat.

* *

With 1264 student candidates presented for degrees and eight distinguished citizens awarded honorary degrees, Boston University's annual Commencement exercises opened at 10.30 Monday morning, June 9, in the Boston Arena under the presiding hand of Dr. Marsh. Call to order in the evergreen-banked auditorium was given, according to custom, by former Governor Frank G. Allen, chairman of the university board of trustees. Scarlet and white flowers in the colors of the university decorated the rostrum.

ODELL SHEPARD
COMMENCEMENT SPEAKER

Organ music for the procession and during the ceremonies was played by Dr. Francis W. Snow of the College of Music faculty. The invocation was offered by President Robert Williams of Ohio Northern University, Ada, Ohio. Dr. William R. Leslie, pastor of St. Mark's Methodist Church, Brookline, and newly elected president of the University Alumni Association, pronounced the benediction at the close of the exercises.

The Commencement address was delivered by Dr. Odell Shepard, professor of English in Trinity College, Hartford, and lie governor of Connecticut, who took subject "Things Are in the Saddle Shepard—who, by the way, is a son late Bishop W. O. Shepard—said, other things:

"All studies are historical in the sen they deal with what *has* been though or done rather than with that whic be. All scholarship is retrospective sense that it finds its subject-matter past.

"But this does not mean that the is justified in taking refuge in bygon turies. He should explore the past not idle mood of an antiquarian but with tent of entering the world that now helping to shape the world to come.

"It is a remarkable thing about ou that we know far more about the p the shallower sense of knowing, tha earlier age has known, and that w about it, as a guide and a warning, f Together with this weakening of fa the past there goes a weakening of in education as that word has been stood. Less and less, it would seem the word connote the shaping of ch by imitation of persons considered good and great. Less and less does it i a painful but ecstatic climb toward the tain-heights of thought attained by tho have gone before us. Less and less, one does it even strive to inculcate nobi feeling, soundness of thought, the t of the beast that is in us all, or tha discrimination between right and wro means of which we maintain oursel moral beings. More and more, on the hand, our American education beco training in skills of various kinds, culcation of techniques in the manipu of material things, and a distribution o or less miscellaneous information. Fac value as much as any people have ever but wisdom we scarcely even seek to c

"Now, in spite of the apparently words, I have no railing accusation to against the age we live in. On the co I take it to be in potentiality by far the magnificent of all the ages. What I c is this, that the age in which we live the teaching profession with it, has su a series of recent shocks from which not yet recovered.

"In the Ages of Faith, when the theories of education were being establ men looked upon Man as the central upon the stage of the universe. They him as circled 'round by sun and moon stars as though for his special conven and as regarded with fascinated atte by God and all His angels. But now we come to think of him, with Hamlet, mere quintessence of dust, as but o numberless animals inhabiting, for a portion of its total history, a second planet in a third-rate solar system.

"Not long ago, at a symposium of scie I listened to a lecture upon the marve modern laboratory research in their i trial applications. Marvels they really of course, but what I chiefly recall is the lecture was delivered in a tone of ious enthusiasm precisely such as would

ed here in New England, two hun-
ars ago, in praising the power of
he speaker's attitude toward the
s and the mechanical products that
ibed was not much short of idolatry.
nbled himself before these creatures
ate metal as though they were some
d of gods. And as he told us how
re increasing year by year in speed
er and precision, one could see that
ght the world must be growing better
ame astonishing rate. No one could
essed from his confident tones that
structure of civilization, even while
, stood in terrible danger. Even less
yone have inferred that the danger
ed by our civilization is in any way
d with that same worship of things,
, and of machinery that his remarks
ed.

woe unto the age, the country, that
the signs of a possible mortal disease
glow of health, that deceives itself
onfirmed drunkard into the belief
it needs for the cure of every ill is
d ever more of that same poison
dragging it down to degradation
neful death. Those whom the gods
estroy they first make mad.

have not yet gone that far in this
and our spiritual inheritance is such
bably we never shall. And yet we
fered successive shocks that have
s farther and farther away from the
and humanistic traditions upon
ur educational ideals and methods
ed. We find ourselves, moreover, in
ind of steadily accelerating change.
s it plausibly said that during the
years the civilized world has under-
ore change, involving the central
human life, than in the preceding
uries. It is no wonder that we find
bewildered. All the past teaches us
is and should be the ruler of his
nbers and of the material world, but
ng of our own time we have to
Emerson, that 'things are in the
d ride mankind.'

nain question before us today is this:
n be overwhelmed by the forces
imself has released, or will he man-
drive these powers in the way that
human being, wishes and wills to
is the question that confronts us
ar now convulsing the nations.

of you have already been called
ce in the most literal sense. But
nber of this class will wish to serve
ay or another and this war will not
t with guns alone. Most important
ill be the creative imagination of
o show us how the forces released
n science can be made to do our bid-
he development of a more human

transient fury of our blood and
ll soon be over. In a hundred years
—and that is but a single tick of
ock of the stars—the work of every
this room will be done. What we
now now, each one of us, is how
his tiny breathing-while count for
for the passing day alone but for
man days, not for our lives alone
at whole divine experiment which
uman life—for the total human
hich we are the single cells."

1264 candidates, President Marsh
549 graduate degrees, 481 under-graduate degrees, and 234 certificates and diplomas. They were divided as follows among the individual colleges: College of Liberal Arts, 114; College of Business Administration, 270; College of Practical Arts and Letters, 81; College of Music, 27; Sargent College of Physical Education, 65; School of Theology, 82; School of Law, 95; School of Medicine, 32; School of Education, 330; School of Social Work, 25; Graduate School, 143.

In conferring the honorary degrees, Dr. Marsh made the following citations:

"PAUL EDGAR ELICKER, executive secretary of the National Association of Secondary-School Principals—a creator and modifier of social and intellectual climate through influencing a principal gulf stream that pours into and through the high seas of education —*Doctor of Science in Education.*

"HENRY MEEKER POLLOCK, superintendent of the Massachusetts Memorial Hospitals, a beloved physician in whom administrative skill and efficiency are blent with modesty and common sense like bells of sweet accord —*Doctor of Science.*

"GEORGE EDWARD BUSHNELL, former chief justice, now an associate justice of the

DEWEY SHORT
ALUMNI DAY ORATOR

Supreme Judicial Court of Michigan—loved for introducing love into law, and respected for making the law respected because of a just administration of the same—*Doctor of Laws.*

"FELIX FORTE, an associate justice of the Superior Court of the Commonwealth of Massachusetts, graduate of Boston University—loyal alumnus, learned lawyer, just judge, the ardor of whose American patriotism is as a bright and shining light—*Doctor of Laws.*

"DEWEY SHORT, member of the House of Representatives of the United States Congress from the State of Missouri; graduate of Boston University, a Christian scholar who has consecrated superb eloquence—the eloquence of sincerity—to the intelligent and patriotic service of his country—*Doctor of Laws.*

"ROBERT WILLIAMS, president of Ohio Northern University, graduate of Boston University, habitually and successfully meeting the vast and varied responsibilities of a university presidency with equity and equanimity—*Doctor of Laws.*

"LOUISA HOLMAN RICHARDSON FISK, graduate of Boston University—respected for both erudition and intelligence; admired for loving loyalty to Boston University and loyal love to humanity at home and abroad—*Doctor of Humanities.*

"ODELL SHEPARD, professor of English in Trinity College, and lieutenant governor of Connecticut, a politarch among literati, and a literatus among politicians—*Doctor of Humanities.*"

Six per cent of the graduating class completed their college work with honors. In the School of Theology, three of the graduates—John B. Magee, William D. Nietmann, and G. Vaughn Shedd, Jr., received their degrees *magna cum laude,* and seven—Wilma E. Davis, John H. Lavely, Donald E. Paige, Carl E. Reppert, Lynn H. Rupert, Jr., John E. Wallace, and Edmund R. Warne, Jr.—*cum laude.*

The degree of master of sacred theology was awarded to Herman D. Berlew, Fred E. Fox, A. Darold Hackler, Grover C. Hall, Dwight V. Kyle, Constantine Lavrentiou, Melvin R. McGaughey, John B. Olds, Chester Wischmeier, and Lester B. Woosley.

The following became doctors of theology: Charles M. Laymon, John P. Lindsay, Lemuel K. Lord, Ella C. McKellar.

Among the twenty-five recipients of the doctorate of philosophy were three graduates of the School of Theology: Ralph W. Decker, N. Bond Fleming, and Paul V. Hydon. Also receiving the doctorate were two foreign students—Jacob S. K. Patel of India and Rev. David N. Iino of Japan. Several other students from other lands were among the recipients of master of arts degrees, among them being Ba Ohn of Burma and Newton H. Fritchley of India. A Japanese student, Kuranosuke Sasaki, was given the degree of bachelor of sacred theology from the School of Theology.

One of the pleasures of the Commencement exercises for President Marsh was the conferring of a bachelor of arts degree upon his youngest daughter, Harriet. She is the fourth of the Marsh daughters to be graduated from Boston University.

Two brother and sister combinations among the graduates each represent a second generation at Boston University. John Benjamin Magee, Jr., who received a bachelor of sacred theology degree, and his sister, Josephine G. Magee, who was awarded a master of arts degree, are children of Dr. John Benjamin Magee, president of Cornell College, Mount Vernon, Iowa, and a member of the class of 1912 at Boston University School of Theology. G. Vaughn Shedd, Jr., bachelor of sacred theology, and Millison K. Shedd, bachelor of arts, are the son and daughter of Rev. G. Vaughn Shedd of Melrose, Boston University School of Theology 1922.

* *

Maintaining an unbroken tradition of sixteen years' standing, President Marsh delivered his final formal message to the university's 1264 graduating students, their relatives and friends, who crowded the Boston Arena Sunday afternoon for the baccalaureate service. Also according to tradition, all the university deans participated in the service.

Dr. Marsh appeared clad for the first time in the new robe of scarlet silk, with facings

(Continued on page 583)

Rev. Ambler Garnett, pastor of the Cliftondale Methodist Church, was made a doctor of divinity by DePauw University at its Commencement exercises this past week-end. His wife, daughter, and son drove West with him to be present when he received this honor from his alma mater.

In the death of Mrs. Hannah Holt, which occurred on Sunday, May 25, the Dummer congregation of the Milan-Dummer Circuit in the New Hampshire Conference lost a devoted worker and a member for more than forty-three years. Funeral services were held Tuesday afternoon, May 27, in charge of Rev. H. A. Cooper, the pastor, and Rev. H. R. Goodwin of Tilton, N. H., a former pastor.

Rev. and Mrs. J. Edwin Lacount, who retired last month from the active work of the pastorate, were given a testimonial dinner and reception on the evening of May 23 by the Whitinsville Methodist Church, which they had served for the last seven years. Each organization of the church brought its own written tribute of affection in such form that it could be kept by the recipients. Letters were read from persons connected with other churches or organizations with which Mr. Lacount had been identified. Mr. Lacount was presented with a purse of money, and Mrs. Lacount with flowers.

Rev. Harold R. Brennan, minister of St. John's Methodist Church, New Rochelle, N. Y., was the Sunday morning preacher at The Church of Christ, Wesleyan University, Middletown, Conn., on May 4, and on May 15 gave the memorial address at the New York East Annual Conference. He is a former pastor of the Methodist Church at Tilton, N. H.

Word has just been received of the death of Rev. Harry E. Woolever on the evening of Memorial Day at Candor, N. Y., as the result of a heart condition from which he had been suffering increasingly. Dr. Woolever was born in Van Etten, Chemung County, N. Y., March 19, 1881, and graduated from Syracuse University in 1907 and from Drew Theological Seminary in 1909. The following year he was ordained to the Methodist ministry and appointed editor of the *Northern Christian Advocate*. When that paper was merged with the New York *Christian Advocate* in 1915, he went to New York as assistant editor. From 1923 to 1936 he was editor of the National Methodist Press with headquarters in Washington, D. C. He then became director of the American Christian Foundation and editor of *These Times*. Syracuse honored him with the doctorate of divinity in 1916. Dr. Woolever was a delegate to the General Conference of the Methodist Episcopal Church in 1924, 1928, 1932, and 1936, to the Ecumenical Methodist Conference in 1921 and 1931, and to the Uniting Conference in 1939. He served as secretary of the General Conference Commission on Interdenominational Relations from 1928, and as executive secretary of the Joint Commission on Methodist Union from 1938, until the three branches of Methodism were merged into The Methodist Church. He took the retired relation at the session of the Central New York Conference last fall. Surviving him is his wife, the former Marien Eloise Andrews of Syracuse, N. Y., to whom he was married in 1909. The funeral service took place at Candor on the afternoon of June 2. Mrs. Woolever will be at Candor for the present.

Dr. Ralph E. Diffendorfer of the Board of Missions of The Methodist Church was scheduled to address the Alumni Association of Illinois Wesleyan University at Bloomington, Ill., on Monday evening of this week, taking as his subject "The New World Which Confronts Us." On the following day, at the Commencement exercises, Dr. Diffendorfer was to receive the honorary degree of doctor of laws.

Dr. William L. Stidger is writing a daily column for *The Chicago Daily Daily News* under the caption "Getting the Most Out of Life," and is broadcasting on the same subject, with the *News* as sponsor, every Monday, Wednesday, and Friday over a dozen stations in the Middle West. Dr. Stidger spends his Saturdays in New York preparing for these programs, which are electrically transcribed.

In the Annual North Country Spring Concerts in May, Miss Marguerite Wolverton, daughter of Rev. and Mrs. George R. Wolverton of Lancaster, N. H., played a violin solo, accompanied by the combined orchestra of more than ninety pieces, the entire orchestration for which she had written. She was also a member of the All-State Orchestra at the Annual New Hampshire Music Festival in Manchester, May 16 and 17, and is one of the sevent chosen for membership in the Orchestra of the New Hampshi coast Music Festival Associatio Youth Orchestra will take part Seventy-Fifth Anniversary Cele of the University of New Ham in Durham, June 26; will app one of the programs of the N Education Association, in Bosto 30 to July 3; and will give two c in connection with the Annual S Music Festival, on the Hobson at Little Boar's Head, July 4 to

Rev. and Mrs. Carl H. Raupac established their home at 13 Street, Ipswich. Mr. Raupach to retired relation at the recent ses the New England Conference.

Peter Nien, M. D., of the staff Syracuse-in-China Hospital in king, China, died in Syracuse, N. May 24 and was buried in that ci Nien came to the United States i as a delegate to the General Con of The Methodist Church, and ing that gathering remained i country for further medical stu had pursued courses at Boston the Medical College of Syracuse U sity. He leaves a widow and fa Chungking.

Rev. S. Dwight McQueen, w served Prospect Street Me Church, Gloucester, for the la years, is en route to Nevada, un pointment of the Board of Missi undertake the rebuilding of the odist Church at Sparks, a mining of 6000 people. The church h thirty-one members, nineteen of are considered inactive. Mr. Mc was graduated from Boston Uni School of Theology at the Com ment exercises on Monday. Hi and their year-old son accompanie on his journey West.

Miss Grace E. Wentworth, daughter of Rev. and Mrs. C. D. worth of Presque Isle, Maine recently won competitive schola in two of Maine's colleges. She w awarded full tuition for her fre year at Colby College in a contest on "the candidate's school records as to scholastic standing and quali leadership, personal interviews college with President Frankli Johnson and members of the com evidence of scholastic promise as by psychological tests, and need of cial assistance. More recently Miss worth has been awarded a schol covering full tuition for four ye the University of Maine. This w

st award given by the university result of examinations open to all dary schools in the state, and ly taken by 1215 students repre- g 59 schools.

rge Robert Arnold, the fifteen- ld son of Rev. and Mrs. Willard nold of Reading, had the misfor- to suffer an impacted fracture of per left arm near the shoulder on 20. He has been at the Winchester tal, and following a resetting last lay, will remain at the hospital for er two weeks with the arm under n. He is now progessing satisfac-

. and Mrs. Henry I. Bailey of urg have announced the engage- of their daughter, Miss D. Maxine of New York, to Clifford J. ley of Providence, R. I. Miss was graduated from Simmons e in 1936 and is at present assis- brarian of the Bellevue School of ng Library, Bellevue Hospital, York. Mr. Gormley is a graduate mson College, Clemson, S. C. He resent a flying cadet in the U. S. Air Corps and is at the Army ced Flying School, Maxwell Montgomery, Ala. The wedding ke place this summer.

Richard C. Raines of Hennepin e Methodist Church, Minneapo- nn., will make the address at the encement of Garrett Biblical te, Evanston, Ill., on June 16.

and Mrs. Joseph M. Shepler have ded their work in Winchendon, they have been for four years, e now living in their home in end.

ay Speare, treasurer of the Bos- niversity board of trustees, has y become a life member of the obile Old Timers, Inc., and is ntitled to be included among dom's Golden Pioneers, a group sed of persons who were active motor-vehicle sphere prior to Mr. Speare, a resident of Newton, e purchaser in 1898 of the first gine-propelled buggy in Greater . In 1899 he bought from der Winton the first Winton to be shipped to any point in ngland.

ctors announced for the Sum- hool of Ministerial Training to l at Wilbraham Academy Sep- 1-5 are Dr. Lisgar R. Eckardt, or of philosophy at DePauw University, and Dr. Clarence Tucker Craig, professor of New Testament language and literature at the Oberlin Graduate School of Theology. Dr. Eckardt's subject will be "The Climate of Religion in These Times," and Dr. Craig's, "The Religious Message of the New Testament." The school is open to ministers of the New England and New England Southern Conferences.

The full text of the findings of the widely publicized unofficial conference of members of the Church of England held at Malvern last January, under the auspices of the Industrial Christian Fellowship, appears in the May 31 issue of *Information Service,* published by the Department of Research and Education of the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York City. Single copies are ten cents each, postpaid.

The Tablet, Roman Catholic weekly published in Brooklyn, N. Y., recently copied from *The Brooklyn Eagle* a part of the Mothers' Day discourse given by Rev. George Albert Simons, pastor of Christ Methodist Church, Glendale, N. Y.

On the Sunday morning following the destruction of the City Temple by fire in a recent air attack on London, the congregation met in the library of the Memorial Hall and joined in a service of "thankfulness for the past, dedication for the future, and no tears by request," under the leadership of the minister, Rev. Leslie D. Weatherhead. "What has been lost is very precious," said Dr. Weatherhead, as reported in *The Christian World.* "Our old sanctuary was set up with triumphant faith. But, after all, what is lost is material, and what remains is spiritual." Remarking that without humor he could not go on, Dr. Weatherhead referred to the bust of Joseph Parker which was still standing in the vestibule of the church, looking out on Holborn. "I wish we could send the bust to Hitler as a birthday present," he said. "I cannot command the language Parker might have used today—though I know all the words!—but I share his spirit. They have only pushed him off his pedestal, they have not even buried his head in the dust." The church, he said, lived on in its membership—the highest ever —and in its faith and fellowship. "We are going to rebuild the City Temple," he declared, "and on that site. We will rebuild better—my word, we will!"

A copy of the "First Annual Report, Board of Education of The Methodist Church, May 6, 7, 8, 1941," has been received at the HERALD office. It contains the reports of the three divisions of the board, and a list of the board's officers and members, with addresses. For reference purposes, we could wish the staff personnel of the board also had been listed.

The Methodist Church of Littleton, N. H., has received an anonymous gift of new pews, which are to be installed in July. The pastor, Rev. Franklin Frye, and the trustees are raising money to be spent in renovating the walls, ceiling, and floor of the sanctuary prior to the installation of the new pews.

Report comes from Tokyo that the theological department of Aoyama Gakuin has opened to fifteen young Christian leaders from China and Manchoukuo a three months' course of special training in such subjects as Oriental history, the spirit of Japan, East Asiatic problems, the Bible, Christian theology, and ethics. Opportunity also is given to see various other phases of Japanese life. Each student receives a scholarship of 100 yen in addition to traveling expenses and costs of lodging. Those responsible for the plan believe, it is said, that amity between Japan, Manchoukuo, and China, through the spread of the gospel of Christ, is the most essential thing in establishing the co-prosperity sphere of East Asia.

With Our Writers

HOWARD W. YODER, Lima, Peru; chairman of the Union Church in Lima, one of its pastors; also in charge of the Methodist work in Peru.

JAMES C. RAWLINGS, Greenville, Ky.; pastor of the Methodist Church.

J. GEORGE BUTLER, New Haven, Conn.; Methodist minister, pastor of Summerfield Church, and an active worker in the cause of social justice.

DAREL M. MCFERREN, Palembang, Sumatra; missionary in charge of Methodist schools and churches.

HELEN FITZWATER WILLIAMS, Salem, N. H.; mistress of the manse of Tenney Memorial Methodist Church, to which her husband, Rev. Eugene C. Williams, was recently appointed.

PAUL S. MCELROY, Manchester-by-the-Sea; minister of the Orthodox Congregational Church.

T. A. STAFFORD, Chicago, Ill.; executive secretary of the Board of Pensions of The Methodist Church.

New England Southern Conference

Reported by J. MANLEY SHAW

The New England Southern Conference met last week at the Methodist Church in New London, Conn., for its 101st annual session. Bishop G. Bromley Oxnam presided and Rev. O. W. Bell was the pastor-host. Wednesday morning and afternoon were filled with committee meetings to prepare reports for future presentation.

Wednesday

The first session was convened at 7.30 P.M. Rev. H. E. Tower, secretary, called the roll. There were 93 members, 10 supplies, 31 probationers, and 31 lay members present. Mr. Tower nominated as his assistants Rev. C. H. Ginns, Rev. S. R. Luthy, and Rev. T. C. Northup. Rev. W. D. Hamilton was elected statistician and named as his assistants Rev. M. F. Eller, Rev. T. C. Northup, and Rev. W. E. Dunn.

A statement concerning the incorporation of several churches of the former Eastern Swedish Conference into the New England Southern Conference was given by Bishop Oxnam, who then presented Rev. C. E. Simpson of the New England Conference. Dr. Simpson in turn introduced Rev. C. A. R. Liljewall, Rev. J. A. Dahlstrand, and Rev. Ernest Fredrickson, who are now serving in the New England Southern Conference.

The memorial service was conducted by Rev. I. W. LeBaron. Rev. W. H. Bath delivered the address. Those commemorated were: Rev. S. M. Beale, Rev. J. E. Montgomery, Rev. John Pearce, Rev. F. L. Streeter, Rev. S. J. A. Rook, Mrs. S. C. Rich, Mrs. M. J. Aldrich, Mrs. A. S. Muirhead, and Mrs. Helen I. Benson, deaconess.

The service of holy communion was conducted by Bishop Oxnam, assisted by the district superintendents, Rev. T. A. Mosley and Rev. L. C. Harris, and the pastor.

Thursday

The devotional service at 8.30 A.M. was led by Rev. A. A. Thornburg.

The morning session was called to order by the bishop. Addresses of welcome were made by Mrs. Charles Woodhouse, secretary of state and professor in Connecticut College, who represented Governor Robert A. Hurley; Mayor Robert B. Chappell of New London; Rev. J. J. Allen, president of the New London Federation of Churches; and Mrs. Clarence E. Norris, chairman of the local committee on entertainment. Mrs. Norris presented Mrs. Oxnam with a bouquet. Bishop Oxnam responded to the words of welcome.

The Committee on Journal was confirmed: Rev. E. A. Shepherd, Rev. W. E. Dunn, L. A. Law, and E. M. Wheeler.

The transfer in of T. R. Burns from the Vermont Conference, W. E. Lowther from the New Hampshire, and H. C. Metzner from the Maine was noted, and the transfer out of A. E. Claxton, F. W. Knickrehm, and M. E. Barrett (to New Hampshire).

The Committee on Conference Relations reported that L. T. French had terminated his Conference relationship to accept a Congregational church.

The Committee on Accepted Supplies is: W. R. Ward, J. H. Graham, S. A. Livingstone, F. T. Bertram, G. H. Parker, T. A. Mosley, W. H. Bath, W. T. Wallace, S. T. Lippincott

The Committee on Investigation is: W. I. Ward, A. A. Thornburg, G. H. Parker, W. P. Hamilton, W. H. Bath, T. A. Mosley, J. M. Harrell.

The following names were added to the Board of Ministerial Training: J. A. West, C. H. Ginns, T. R. Burns, R. S. Samuelson, H. C. Metzner.

Rev. W. I. Ward reported for the Board of Church Aid.

Dr. Karl K. Quimby represented the Board of Missions and Church Extension.

The name of Rev. Ralph Stoody was added to the secretarial staff as the Conference Committee on Publicity.

Rev. L. O. Hartman, editor, spoke in behalf of ZIONS HERALD, and his words were reenforced by Bishop Oxnam, who emphasized the responsibility of ministers to keep ZIONS HERALD in the homes. Rev. E. E. Story moved that a committee be appointed to bring in a suitable resolution.

A decrease of $250 in World Service and an increase of $263 in Church Aid were reported.

The work of The Methodist Publishing House was presented by E. M. McNeill.

Bishop Oxnam introduced Rev. William Gunter and Rev. G. A. Higgins of the New England Conference.

Rev. J. E. McEldowney of Leonard Theological College in India spoke of the work there.

The address at the Inspirational Half-Hour was given by Dr. F. Gerald Ensley of Boston University School of Theology.

The afternoon devotions were led by Rev. J. B. Gates.

The disciplinary questions were asked. J. A. Dahlstrand, S. H. Smith, R. E. Spears, W. D. Osborne, and J. J. Buchanan were admitted into the Conference on trial. E. W. Saunders was continued on trial. R. G. Belcher, B. L. Hilton, and J. S. Atwood were admitted into full connection and elected to elder's orders. S. H. Smith, R. N. Bender, and A. G. Skiff were elected to be ordained deacon. W. W. Womer was elected to elder's orders.

R. E. Waitt was located at his own request. A. S. Emig was located according to the Discipline, ¶237. J. E. Greer was continued in the supernumerary relation. E. J. Curry was retired. F. W. Gray was restored to the effective relation. E. D. Lackey was granted a year's leave of absence.

The Conference approved the work of the New Bedford City Missionary Society as an appointment with annuity benefit.

The retired men were called upon for remarks. Letters were read from R. J. Chrystie and George Davies. Greetings were sent to W. J. Smith, senior member.

Rev. F. H. Tees of St. George's Church, Philadelphia, spoke briefly of Methodist church history.

The Methodist Federation for Social Service held its banquet at 6 P.M. Dr. Harry F. Ward was the speaker.

At the evening service moving pictures were shown by the superintendent of the Connecticut Anti-Saloon League, and "drunkometer" was demonstrated by W. H. Stephenson. G. L. Regan, safety di of the A. L. A., gave the address.

Friday

Rev. W. T. Wallace conducted the aration service at 8.30, after which B Oxnam called the business session to

The report of the statistician showe increase in baptisms of 138 and in me ship of 1753, and a decrease in church i edness of $170,525 and in church membership of 2178.

Nathan D. Prince of Danielson, Conn elected the Conference lay leader. Dr. Pritchard reported for the lay members.

Rev. T. A. Mosley moved that the M field property be abandoned, and it was It was also voted that the Conference tees be empowered to act legally, if oc should arise, in regard to the real estat funds of the Little Compton churc behalf of the Marshfield property, and f Isabella Wardwell Fund of the church.

Rev. H. E. Tower presented the rep the Board of Education.

The report and recommendations on ference claimants matters were present Rev. J. M. Harrell and approved. The a rate of $15 was accepted for the current The report of Rev. J. W. Annas as exe secretary of the endowment fund approved. Dr. Charles L. Calkins o Board of Pensions spoke, and also pre a check for $75 from the Chartered Fu

Rev. R. S. Moore reported for the 1% for Conference claimants.

Rev. F. A. Dyckman reported o Brotherhood Sharing Fund. The plan is continued as at present.

An offering of $20.20 was taken fo General Theological Library.

Dr. T. Otto Nall of *The Christian cate* told of that publication.

Mrs. Oxnam was presented with a bo by Rev. T. A. Mosley in honor of the anniversary of her husband's consecrati a Methodist bishop. The bishop deliver address to the entering class.

Dr. Ensley gave his second address, e "Strategy."

The devotional address of the afte was given by Rev. T. R. Burns. The su tendents' reports were read. Rev. T. A. ley, retiring superintendent, was pre with a gift by Rev. R. Q. Whiting on of the men of the New Bedford Distric

C. F. Snow read the report of the mittee on World Service and Finance report included renting a new parsona the Providence District, this to be i hands of the Conference trustees. It wa requested that Conference begin next y Thursday instead of Wednesday.

The report of the Social Service Co tee was presented by Rev. E. H. Fur Such phrases as "help God win the p "Cooperative Commonwealth of Na and "defense of men of conscience" are ative of its breadth.

President Arlo Ayres Brown of Drew versity and Dr. William L. Stidger introduced.

The educational banquet was held at in the First Baptist Church. The addres given by President Brown of Drew.

The evening program was a band c by the United States Coast Guard Ac

of New London. The address of the g was given by Dr. Stidger.

day

service of preparation was conducted . H. C. Metzner.

op Oxnam called the business meeting er at 9. Rev. H. E. Tower brought the of the Nominating Committee, and . H. Parker reported for the Commis- Evangelism. The ZIONS HERALD com- composed of Rev. H. C. Metzner, Rev. Stoody, Rev. J. I. Bartholomew, Rev. Wallace, and Rev. E. H. Furgeson, t in a resolution to further the coop- of the pastors and churches with per.

G. H. Parker was elected publisher of ar Book. Rev. W. I. Ward reported for nference trustees.

old-headed cane was presented to Rev. Smith, ninety-eight years old and the member of the Conference. In his Miss Beatrice Smith received the

next session of the Annual Conference held at Central Church, Brockton. O. J. Aldrich presented the nomina- nd resolutions for the Board of Mis- nd Church Extension. Rev. S. A. Liv- e reported for the Committee on Tem-.

utions of appreciation to the Board sions and Church Extension for its in connection with Conference debt on were presented by Rev. L. C.

e Bishop's Hour, Conference objec- r the coming year were outlined by Oxnam.

e Inspirational Half-Hour, Dr. Ensley e last talk of his series.

anniversary service of the Woman's of Christian Service was conducted in ernoon by Mrs. Harold Holehouse. lbert E. Beebe, chairman of the For- epartment of the Woman's Division of n Service, was the speaker.

nformal tea for the ministers' wives, ers, and deaconesses was held at the ge at 3.30.

Methodist Youth Fellowship dinner ace at 6 in the First Baptist Church. elected for the coming year are: t, Joseph C. Thornton; vice-president, y Doty; treasurer, Daniel Partridge, dresses were made by Rev. R. G. and Rev. R. E. Browns.

Laymen's Night program was con- by Nathan D. Prince, assisted by e McCullough. The field secretary of neral Board of Lay Activities, Dr. V. Workman, gave the address.

report of the resolutions committee esented by Rev. C. X. Hutchinson.

y

Conference love-feast was held at vith Rev. W. I. Ward in charge. The g worship at 10.45 in the church was ed by the pastor, supported by the endents. Bishop Oxnam preached on im of Christian Discipline."

ordination service was at 3 P.M., with hop and superintendents in charge. ordained deacons were: John J. an, Richard N. Bender, Allen G. . Raynor Smith, Jr. Those ordained vere: John Atwood, Richard Glenn Belcher, Burt L. Hilton, Wayne W. Womer. Anna J. Giancola was ordained deaconess.

Bishop Oxnam then read the appointments and the Conference stood adjourned.

New Bedford District

(These appointments are in Massachusetts, unless otherwise indicated)

P. M. SPURRIER, District Superintendent

Acushnet, Supplied by R. N. Bender
Bourne, Supplied by G. D. Goodwin
Bridgewater, John Rosengrant
Bryantville and West Duxbury, Supplied by R. A. Mosley
Cataumet, Supplied by H. N. Lormor
Chatham, T. C. Northup
Cotuit, Federated, Supplied by W. R. Kraft
Cuttyhunk, Supplied by W. E. Kerstetter
Dighton and Myricks, J. W. Eller
East Bridgewater, Supplied by M. W. Topping
East Harwich, South Harwich, and South Chatham, Supplied by S. L. Burson
East Wareham and Onset, W. D. Hamilton
Edgartown, J. W. Annas
Fairhaven and Long Plain, David Carter
Fall River, Brayton, J. S. Atwood
North, W. D. Osborne
Quarry Street, W. E. Dunn
Park United, O. J. Aldrich
Union, T. R. Burns
Falmouth, Supplied by L. L. Bailey
Marion, Supplied by W. E. Strait
Middleboro, W. H. Bath
Nantucket, B. L. Hilton
New Bedford, Allen Street, Supplied by O. L. Griswold
St. Paul's and Freetown, S. R. Luthy
Trinity, W. T. Wallace
Wesley, R. G. Belcher
North Truro and Truro, To be supplied
Oak Bluffs and Chilmark, G. W. Wiseman
Onset, Portuguese, F. R. Medina
Orleans and Eastham, Supplied by A. G. Skiff
Osterville, Community, and Marstons Mills, H. E. Tower
Plymouth, Memorial, Peter Palches
Portuguese, J. F. Oliveira
Provincetown, Center and Centenary, R. Q. Whiting
Sagamore, R. F. Seaver
Sandwich, Federated, Supplied by A. L. Chandler
Somerset, Federated, Supplied by Peter Cosman
South Middleboro and South Carver, Supplied by R. A. Kelsey
South Somerset, To be supplied
South Yarmouth and North Harwich, W. E. Plaxton
Taunton, Calvary, J. M. Shaw
First, C. W. Ham
North Dighton, J. W. Carter
Vineyard Haven and Lambert's Cove, J. C. Vernon
Wareham, Supplied by Loren Dow
Wellfleet, J. A. Edwards
West Dennis, Supplied by E. C. Holley
West Falmouth, Supplied by C. G. Chaphe
Westport Point, Supplied by W. J. Huneycutt
Whitman, Supplied by D. S. Jay
Woods Hole, Supplied by J. C. Green

Norwich District

(These appointments are in Connecticut, unless otherwise indicated)

E. E. STORY, District Superintendent

P. O. Address, 56 Williams Street, Norwich, Conn.

Baltic and Versailles, J. M. Harrell
Danielson and Attawaugan, C. X. Hutchinson, Jr.
East Blackstone, Mass., To be supplied
East Hartford, Burnside, N. B. Burton
Center and Quarryville, J. L. Butler
Hockanum, W. H. Moseley
Gales Ferry, Albert Abbott
Greene, R. I., Supplied by G. W. Manning
Hazardville, C. H. Ginns
Jewett City and Voluntown, J. G. Bisbee
Manchester, North, E. H. Furgeson
South, W. R. Ward, Jr.
Mapleville, R. I., and Glendale, R. I., M. F. Eller
Millville, Mass., To be supplied
Moodus, H. H. Crawford
Moosup and Oneco, C. S. Johnson
Mystic and Noank, To be supplied
New London, O. W. Bell
Niantic and Old Lyme, O. E. Tourtellotte
North Grosvenor Dale, East Thompson, and West Thompson, R. H. Chrystie
Norwich, W. E. Lowther
Norwichtown, Bethel, and Gardner Lake, J. J. Buchanan
Old Mystic, H. E. Wright
Portland and East Glastonbury, M. S. Stocking
Putnam, F. A. Dyckman
Rockville and Vernon, A. F. Waring
Stafford Springs and Crystal Lake, Alfred Wood
Staffordville, Federated, C. B. Small
Thompsonville, D. B. Tarr
Tolland, Federated, To be supplied
Uncasville, A. W. Jackson
Warehouse Point, G. D. Stanley
Westerly, R. I., H. H. Conklin
Willimantic and South Coventry, O. L. Monson
Windsorville, Supplied by Dayton Loomis

Providence District

(These appointments are in Rhode Island, unless otherwise indicated)

L. C. HARRIS, District Superintendent

Arnold's Mills, R. L. Roberts
Attleboro, Mass., R. W. Hibbard
Berkeley, R. I., E. W. Saunders
Brockton, Mass., Central, O. E. Crain
Epworth, Supplied by R. H. Donly
Franklin, M. E. Osborne
Pearl Street, Supplied by S. R. Smith, Jr.
South Street, R. L. Samuelson
Swedish, Supplied by Ernest Fredrickson
Central Falls, A. E. Tingley
Chartley, Mass., and North Rehoboth, Mass., D. H. Talmage
Cochesett, Mass., and East Mansfield, Mass., R. E. Spears
East Braintree, Mass., Supplied by S. H. Smith
East Greenwich, G. A. Dahlquist
East Providence, S. T. Lippincott
East Weymouth, Mass., First, J. B. Gates
Porter, W. C. Darby
Hanover, Mass., Supplied by Archibald Bartington
Hingham, Mass., Supplied by O. L. Hartzler
Holbrook, Mass., J. A. Martin
Hope, Supplied by C. W. Graham
Hull, Mass., Supplied by R. E. Browns
Mansfield, Mass., A. S. Muirhead
Middletown and Portsmouth, J. H. Graham
Newport, St. Paul's, H. K. Mousley
Swedish, J. A. Dahlstrand
North Attleboro, Mass., P. Q. Brooks
North Cohasset, Mass., Pope Memorial, L. C. Robinson
North Easton, Mass., H. M. French
North Stoughton, Mass., To be supplied
Pawtucket, Epworth, and Hebronville, Mass., P. A. Ahern
First, E. A. Miller
Thomson, G. H. Parker
Providence, Broadway Italian, Vincent Del Rosso
Cranston Street, Supplied by C. A. Frame
Mathewson Street, A. A. Thornburg and E. A. Shepherd, Associate
Swedish, C. A. R. Liljewall
Tabernacle, Joseph Vasey
Trinity Union, H. C. Metzner
Wanskuck Asbury, Supplied by R. T. Webster
Washington Park, S. A. Livingstone
Rockland, Mass., Supplied by C. W. Fisher
Scituate, Mass., Supplied by C. W. Cox
South Braintree, Mass., C. W. Havice
Stoughton, Mass., G. S. Helps
Wakefield, Supplied by Wesley Hodge
Warren and West Barrington, J. A. West
Warwick, Asbury, J. K. Pearson
Hillsgrove, F. W. Gray
Washington, R. J. Martin
West Abington, Mass., Supplied by A. J. Cowen
West Warwick, Centerville, George Andrews, Jr.
Phoenix, T. W. Bowmar
Woonsocket, F. T. Bertram

SPECIAL APPOINTMENTS

With Annuity

J. V. Claypool, chaplain, U. S. Navy, Lakehurst, N. J.

A. O. Dewey, city missionary, New Bedford.

R. S. Moore, assistant executive secretary, Conference Claimants' Endowment Fund.

T. A. Mosley, headmaster, East Greenwich Academy.

(Continued on page 583)

Out of the Past

PAUL SIMPSON MCELROY

Through the mysterious workings of fate, there has recently come into my hands a century-old private journal or notebook of a man wholly unknown to me. Like all personal diaries and notebooks, this book is fascinating to read and peruse, but of no market value by way of publication even though it makes better reading than do many published books.

Pasted in this book are numerous clippings from ZIONS HERALD AND WESLEYAN JOURNAL dating back to 1843, on such topics as these: "Respect Due to the Aged and Their Opinions," "Our National Sins," "Methodism and the Constitution," "Prayer, Objections Against It Considered," "Prayer, Scripturally Considered," "The Pope's Bull (8 Articles)," "Alcoholic Wines at the L'rd's Supper," "Long Beards." These are all signed by one who may be known to HERALD readers, Dr. E. O. Phinney; but even to those who do not know Dr. Phinney, this book is very revealing.

These few clippings occupy less than a dozen pages in this book of 409 pages. The rest of the book, whose pages are larger in size than the present issues of ZIONS HERALD, is filled with Greek and Latin passages from ancient writers, and with English translations and comments. Apparently Dr. Phinney read extensively from the writings of such men as Ignatius, Justin Martyr, Irenæus, Clement of Alexandria, Tertullian, Origen, Athanasius, Jerome, and Chrysostom, and culled from them innumerable references on the Eucharist. In fact, there is inserted this transcribed copy of a letter sent to Dr. Phinney and signed by Ralph Emerson:

> Having read diverse portions of Dr. Phinney's work on Transubstantiation, I am led to believe it well worthy of publication as a contribution to the literature of the country and the cause of Protestantism.

Some of the other subjects treated in this notebook are of interest to us as revelations of the thought of that man and that day. How unlikely it is that the following would be found in contemporary journals: "Dispensation of Mercy in Hades," "Did Christ and the Apostles Preach to Souls in Hades?," "Is the Soul an Image or a Real Substance?," "On Purgatory and Everlasting Punishment," "On Prayers for the Dead," "Peter's Primacy," "The Sequence of the Pauline Epistles," "The Sacrament of the Lord's Supper," "Bread of the Eucharist"!

This book was long in the possession of Dr. George A. Phinney, and upon his death a former member of Dr. Phinney's church was entrusted with the storage of many of Dr. Phinney's belongings and library. Permission has been granted the custodian to dispose of much of the material, and the custodian has honored me with this treasure.

Although Dr. Phinney was never known to me personally, I have found, as I have read through these pages, that I have made the acquaintance of a scholar of the first magnitude. This monumental, private, and lifetime study of the classics is a revelation and a challenge to us of this day to dig deeper. The nature of its contents will insure its preservation long after it has lost its sentimental or antiquary appeal, for this volume is encyclopedic in scope.

Who can tell what clippings are being taken from ZIONS HERALD today that will come to light for some other ZIONS HERALD subscriber another century hence?

EDITOR'S NOTE: There was an Erastus Otis Phinney who graduated from Wesleyan University in 1838 and from Harvard Medical School in 1841. He was a native of Sandwich, born in 1810, and died at Monument Beach in 1883. The journal now in Mr. McElroy's possession could have been his.

A Case Study in Social Action

(Continued from page 569)

caust at the New Haven Quilt and Pad Company, as they worked on defense orders for the army. In the words of the Central Labor Council:

> The management was more concerned with the value of its mattresses and pads than it was with the lives of its employees. Investigations revealed the following facts about the fire:
>
> 1. Previous fires had been extinguished without outside aid, while the owners had ordered fire doors to other parts of the plant closed.
>
> 2. The main valve of the factory sprinkler system was sealed shut some time before the fire.
>
> 3. Acting under standing orders from the owners to protect their property before anything else, one worker, at the height of the fire, ordered the fire door closed, although he had been warned other workers were still in the room.
>
> 4. The only other exit was a small door leading to the fire escape. This door was jammed between two machines where the fire broke out, and could not be used.

So ten men were killed. Though they were not members of any labor union, it was organized labor that called on "all the moral and spiritual resources of the city" to protest against a factory so callously indifferent to the value of human life as this, demanding safeguards in factory inspection and regulation to prevent similar disasters in the future.

Passing a resolution similar to that of the Labor Council, the Methodist Ministers' Association memorialized the Council of Churches, asking that it act with all possible speed so that public opinion might back up the efforts of the factory inspector to save human life. Along with this action, the Methodist group further called on the council to act in a fight initiated by organized labor for municipal ownership of the water company. For forty years, New Haven's privately owned water company has, with impunity, overcharged the people. In good years and bad, water-company stock has paid 8-per-cent dividends. In 1931, already high water rates were jacked up an additional 40 per cent. The city sued, won in the lower court, and lost in the highe water company spending $138,0 win—and subsequently charging costs to operating expense! Aga 1939, rates were increased approxim 16-20 per cent, so that New Hav pay two to three times as muc water as people in surrounding t with municipal ownership.

It is organized labor and not o ized religion that is crusading for righteousness in the form of public ership. The Council of Churches ca take hasty action on such a contro matter! Thus the fate of one moral after another is sealed by the ch men's "We do not know the facts."

Suddenly, as a result of the resolu of the Methodist group in addre the council, the churchmen found they did not have an appropriate mittee to which to refer these item a motion was made to appoint a s action committee. Unfortunately, b such a committee can report, the ings on the bill will be past, an church again will have missed the

Religion in its great days was a of cloud by day and a pillar of fi night, marching in the vangua human history. All over the today, however, the church has lost ular support and government rec tion because of attitudes similar to of the New Haven Council of Chur Instead of being a revolutionary for society, preaching the brotherhoo man and championing the poor, it in privileged smugness in the status

Bishop Francis J. McConnell, s ing in New Haven recently, said:

> The function of the church is to tak stand on issues as they arise, to gener the kind of spirit by which men go into the community and work for a ter society.

All too frequently, official religion not heed such advice. In the long Jesus had harsh words to say of representatives of organized religio

> Woe to you, scribes, Pharisees, hy crites . . . for a pretense ye make lo prayer, ye compass sea and land to ma one proselyte. . . . Woe unto you . . ye pay tithe, even down to the herbs your garden, and have omitted weightier matters of the law, judgme mercy, faith.

——In our parts most of us have negl to carry our gas masks for many months, recently, in one of our municipal bus man without one looked facetiously a elderly friend who had one slung ove shoulder, and asked, "What's that you're carrying?" It was not, the elderly thought, a thing to be treated lightly, he replied, "Well, I can't do much for war effort, but I *can* do what I am told *Methodist Recorder* (London).

n University
nencement

(Continued from page 577)

ve bars of white velvet edged with d, which was given him this winter thday gift by the university board es. The ermine cape which he wore ymbolic of the honorary doctor of ny degree which was awarded him years ago by the University of Italy.

day afternoon radio audience, lis- hrough Station WAAB, heard the 's message of hope for a war-weary "Hope Transmuted into Practical Dr. Marsh spoke, in part, as follows: ever goes before us, luring us from res and perplexities and discourage- today towards tomorrow—and to- we shall find success, and sym- and help, and the understand- d. Tomorrow we shall find in our- truth more true than any truth we told; a goodness more real than ness we have yet practised; a beauty plendent than any beauty we have When hope is gone, the luster eparts and its beauty turns to ashes. g people follow the 'rainbow gleams ful dreams' into college. While they find there the 'pot of gold,' yet they et ideas. The right kind of educa- uld equip the right kind of person make a living and to live the more life.

mmerce and institutions and books ntions were first ideas. Great is the power of an idea—the idea of a e idea of social justice, the idea of an society, the idea of a college or , the idea of a free church, the God, the idea of salvation, the idea rtality.

e things in their true perspective is n not merely of optics: it is a ques- e mind. The world is ever in need s who can see beyond appearance . The recrudescence of the jungle e today is the natural outworking deas which dictators implanted in s of children and youth in Russia, d Germany yesterday. The democ- re unprepared when the blow fell, were more unprepared mentally and lly than in a military sense. We ght up about what we call sub- octrines, allowing our hysteria to tself in all sorts of un-American The one sure way to drive out e doctrines is not by damning or shooting men who hold them, but uting for the wrong idea an intel- nderstanding and appreciation of nd American doctrine.

force that holds the United States is not the iron bands of the rail- t span the continent, nor the bank- m that links financial center to center, nor armies and armaments, ghts and beliefs. Great is the idea of n, but the greatest idea that has held by man is the idea of God. tion implies the mastery of certain nces, and skills. Practicality is an ence, a skill all in one. It is the art udgment, attention, and finesse; the owing what to do to triumph over it is the science of getting along with folks; it is skill in turning occurrences to one's advantage; skill in looking ahead so that one can write history by anticipation.

"The wise man will master his environment as much as possible, and for the rest, will adjust himself to it. In mastering a thing you act upon it. In adjusting yourself to a thing, you let it act upon you. The practical person sees things as they are and does things as they ought to be done.

"We hold to our hearts the dream of a tomorrow when the night of bewilderment and agnosticism and skepticism will be gone; a tomorrow when the night of corruption, malfeasance, and sinister politics will be gone; a tomorrow that will be free from drunkenness, prostitution, injustice, and the corroding fret of the underfed; a tomorrow when international disputes will be settled without resorting to the rude arbitrament of war—the hope of a new world which will no longer wittingly wander from holiness and purity and truth and God."

Following the baccalaureate the members of the fifty-year reunioning class of 1891 went directly to the home of President and Mrs. Marsh, where they were supper guests.

* *

The election of two new trustees, the appointment of three new deans, a departure from precedent in the naming of an assistant dean, and the appointment of a registrar were announced Thursday night by President Marsh, following the trustees' meeting.

Professor William G. Sutcliffe, head of the College of Business Administration graduate division, and professor for the last fourteen years, was named dean of the College of Business Administration, to succeed Dr. Everett W. Lord, who retires on June 30. Professor Alfred H. Meyer, who was named acting dean of the College of Music following the death last January of Dean John P. Marshall, was appointed dean. Dr. Nelson S. Walke, who joined the Boston University faculty last fall as head of the men's division of physical education and director of the Sargent College of Physical Education for women, was appointed dean of Sargent College.

In the School of Law, Elwood H. Hettrick, formerly registrar, was promoted to the rank of professor and was named assistant dean of his alma mater. Guy V. Slade will succeed Professor Hettrick as registrar. Dean Melvin M. Johnson continues in the deanship.

Two new members elected to the board of trustees are Rev. William R. Leslie, pastor of St. Mark's Methodist Church, Brookline, and Edward C. Stone, president of the Employers' Fire Insurance Company, the American Employers' Insurance Company, and since 1936 United States general manager and attorney of the Employers' Liability Assurance Corporation. As president-elect for 1941-'42 of the Boston University General Alumni Association, Dr. Leslie becomes the representative of all the university's alumni, following the trustees' policy in previous years of electing his predecessors in office to the board.

* *

Education that is not based upon moral principles and ethical ideals and "shot through and through with the Christian spirit is worse than no education at all," nearly 1000 alumni and seniors of Boston University were told at the traditional Sunset Supper on the banks of the Charles River Saturday night. The speaker was Hon. Dewey Short, United States Congressman from Missouri, and a graduate of Boston University School of Theology in the class of 1922, who delivered the main address of the evening.

Charles A. Rome, retiring president of the Alumni Association, ended his second term of office by introducing William F. Davis, Jr., of Arlington, College of Liberal Arts '31 and School of Law '33, to act as toastmaster. Other speakers besides Congressman Short were Dr. Marsh, Dr. Leslie, new president of the Alumni Association; Dr. Joseph H. Edge, president of Dakota Wesleyan University at Mitchell, S. D., who spoke for the 1916 class, and Mrs. Robert Lincoln O'Brien of Washington, who represented the class of 1891, which was awarded the William Fairchild Warren trophy for its attendance. Dr. Francis E. Clough, who was graduated from the College of Liberal Arts forty years ago, had the distinction of traveling the farthest distance for the reunion—from San Bernardino, Cal.

Prior to the supper, the reunioners attended a reception at the home of Dr. and Mrs. Marsh.

Among the surviving members of the fifty-year class of 1891 are Rev. Harry G. Butler of West Auburn, Mrs. George A. Dunn of Boston, Rev. Wilbur T. Hale of West Springfield, Miss F. Gertrude Wentworth of Cambridge, Mrs. Thomas Whiteside of Boston, and Dr. and Mrs. George A. Wilson of Cambridge, representing the College of Liberal Arts; Rev. Charles H. Stackpole, the School of Theology, and Mrs. Everett O. Fisk, the Graduate School.

* *

The Commencement program came to a close with the annual Boston University Night at the Pops concert in Symphony Hall Monday evening.

New England Southern Conference

(Continued from page 581)

Ralph Stoody, director, Methodist Commission on Public Information.
H. H. Tower, chaplain, U. S. Navy.

Without Annuity

A. C. Knudson, dean emeritus and professor, Boston University School of Theology.
F. M. McKibben, professor of education, Northwestern University.

DEACONESS APPOINTMENTS

Fall River Deaconess Home

B. Marion Hope, general superintendent.
Sarah E. Landers, superintendent Girls' Home. Awaiting retirement.
Pearl L. Eble, club director, Industrial School.
Lillian G. France, principal, Music Settlement, Industrial School.
Nettie R. Haven, general worker.

Providence Deaconess Home

Florence S. Stevens, superintendent
Bina K. Frey, matron.
Ruth A. Flaherty, director of religious education, Washington Park Church.
Anna J. Giancola, parish worker, Brodaway Italian Church.
Dorothy A. Ritz, parish worker, South Church, Manchester, Conn.
Hannah A. Solomon, Providence extension worker.
Lillian B. Watkins, awaiting appointment.
Ethel Young, superintendent, Silver Lake Center.
Grace E. Yoakam, awaiting retirement.
Alice M. Barker, retired.

Pawtucket and Central Falls Deaconess Association

Zillah J. Dower, superintendent.

Manila Letter—

PHILIPPINES ASSUME NEW IMPORTANCE

DEFENSE DEVELOPMENTS — METHODISTS MAINTAIN ADVANCE — VISITORS — AGLIPAY'S SUCCESSOR

MANILA, P. I., APRIL 23.—The Annual Conferences in the Philippines have met, and the second session of the Central Conference is a matter of history. Bishop Edwin F. Lee presided at all Conferences. He and Mrs. Lee are traveling extensively in the Philippines giving detailed attention to district and local church activities from February to May, when they expect to move on to the Malaysia section of the bishop's Area. Increases in ministerial support, in church membership, in church buildings, and in community activities were reported among Methodists, showing a normal, healthy growth.

The new president of the Union Theological Seminary in Manila is Dr. Don W. Holter, formerly minister of the Central Student Methodist Church of Manila. He and Mrs. Holter with their two small daughters have just returned from furlough, when Dr. Holter visited many of the theological seminaries of the States. Dr. Holter holds the doctor of philosophy degree from the University of Chicago.

Dr. and Mrs. Francis Brush are the new minister and his wife at the Central Student Church, coming from a pastorate in Chicago.

Additional women missionaries have been assigned to the Philippines from areas in China now under Japanese control and from Korea.

* *

A branch of the famous language school for missionaries located in Peiping has been established in the lovely city of Baguio in the Mountain Province of Luzon. Here in the cool mountain atmosphere, new missionaries for future work in China are getting a cultural start for their activities.

* *

Two thousand officers and men of the United States Army arrived on the transport "Republic" yesterday. Exact figures are not available, but there are more than 1000 *officers* at present stationed in the Philippine Department. Navy wives and children were ordered to the States some time ago by Admiral Hart of the Asiatic fleet. Army wives are leaving this month and next. One reason for this is the limited facilities due to the rapid increase in officers and men; this in spite of an extensive building of new apartments and homes in the last five years.

There seems no reason for believing that the Philippines will be attacked by Japanese forces. The basis for this statement is that there are no stocks of supplies here that would prove useful to an invading army. Not even enough rice is grown in the Philippines to supply the Filipino people.

* *

Palm Sunday and Easter come in Manila usually after the close of the school year, during the hottest period. Programs are slightly different, therefore, from those in the States. The writer was the speaker at the Sunrise Service this year and found it a stimulating experience. Churches were crowded at the regular services with those who seemed anxious to hear the Christian message for this difficult period in world history.

* *

We have a constant stream of visitors through Manila, representing research groups, government bodies, Young Men's Christian Association, Young Women's Christian Association, missionary societies, news agencies, business enterprises, and social research foundations. One visitor who is thoroughly familiar with the Orient was Miss Ruth Woodsmall, general secretary of the World Y. W. C. A. She had just come from extensive travel in Europe including Germany, in the Near East, in India, Burma, the Netherlands Indies, Malaysia, and China, and proceeded this week with the expectation of touching at Chinese and Japanese ports on her way to Washington.

* *

We are still greatly distressed by the military supplies being shipped to Japan by Americans. American companies here have refused to send such supplies as copra and coconut oil to Japan and Russia. Pro-Fascist Spanish and Filipino concerns are shipping such products.

* *

Local-church responsibility for the Federation of Churches is increasing. Associate secretaries are now located in different sections of the islands. Church schools and young people's societies are more effective each year, with well-planned training institutes for leaders.

* *

The Philippine Independent Church is a Filipino church of 1,500,000 members which broke away from the Roman Church in 1898 under the leadership of Gregorio Aglipay, who remained head of the church until his death last year. The new leadership of the church is progressive and anxious to cooperate with evangelical churches. The writer is to participate in the consecration of a new bishop, who is the brother of Mrs. A and who will be installed in Sarrat Norte, on Sunday, May 4.

WALTER BROOKS F

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"God is in the facts of history as truly as He is in the march of the seasons, the revolutions of the planets, or the architecture of the world."

Springer Institute Rises in Congo

The Central Training School of the ern Congo Conference of The M Church, for the last sixteen years loc Kanene, is now being moved to a n on two large farms in the rich agri valley of the Mulungwishi River. T school is to be known as the "S Institute" in honor of Bishop Jo Springer, Methodist pioneer in the the founder of the Kanene school, a man chiefly instrumental in securi Mulungwishi site.

Springer Institute will continue t normal school and a Bible school—t men for the Methodist educational an gelistic work throughout this section Congo. It will feature, even more Kanene did, the need for the African to keep close to the soil, and every g either in education or in theology will a teacher of the elementary principles ter farming, crop rotation, seed selecti In addition, he will be trained in first community sanitation, and in the buil better homes and villages.

Before the end of this year the M wishi institution will house kinderg model village schools, primary sch Bible school, and a teacher-training Each pupil will share in the agricultu crafts program. Each will be allotted farm upon which he will raise most food of his family—under trained tion.

Ultimately it is hoped that the i will have several departments, all of sional grade: theological school, school, agricultural school, com school, and industrial training school.

Rev. Leslie Sarah, who was princ Kanene, will head the Springer Instit agriculture and crafts he will be assis Mr. and Mrs. Paul Hamelryck, wh

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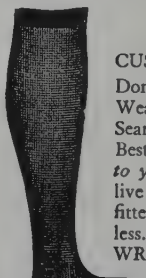

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ned in Belgium and are natives of A number of able African teachers nene also will be on the staff.

from Madame Chiang

d "Headquarters of the General- Chungking, Szechwan, China, 0, 1941," and addressed to Miss tina Butler, Brookline, Mass. Miss is chairman of the Committee on n Literature for Women and n in Mission Fields, Inc., which hed the *Woman's Messenger* in in 1912 and has supported it ever s a medium for creating high n ideals among the young women a.]

bservation in your letter, in which ested me to write a little message of on for the *Woman's Messenger,* that obably the busiest woman in the not very wide of the mark. But you in assuming that I recognize the a magazine with such ideals, and ite the enormous pressure on my ould comply with your request.

to circumstances entirely beyond ol, I was unable to send this letter r it to be read at your annual meet- April 17. But, although belated, I t it will serve to show my deep on of the efforts of the *Woman's* , and of you and your associates, the knowledge among Christian n America that we are endeavoring the Christian home rich and full of hings in life.

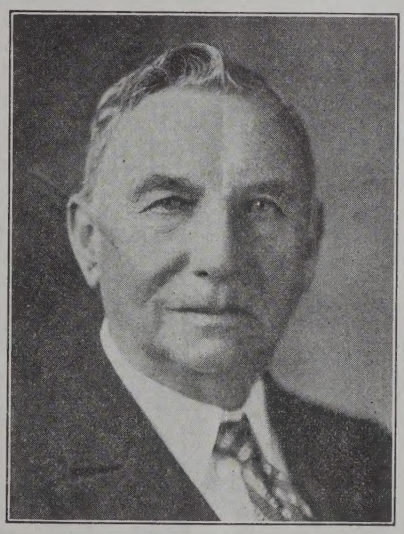
ly in the conditions that prevail in ry the extension of Christianity has porarily checked, but we are hopeful that this is only a passing phase and that a bright and successful future awaits the promulgation of our mutual faith in China.

The Generalissimo and I accept with gratitude and humility the salutation that you send to us on behalf of the thousands of Christian women in America who are praying for righteousness to prevail in China. That it will, reenforced by your prayers, we have no doubt whatsoever. Yours sincerely,

(Signed) MAY-LING SOONG CHIANG
(Madame Chiang Kai-shek)

A Lover of People

Rev. John Pearce, who died May 20 at the Corbin Convalescent Home in Somers, Conn., was born in Cornwall, England, April 24, 1858, the son of James and Anne (Rogers) Pearce. Reared in a Methodist home, he gave himself openly to Christ at the age of twelve. From that hour he lived a genuine Christian life for seventy-one years. At the age of eighteen he was licensed to preach. For several years he did the ministerial work common to local preachers of his native land. While still a young man he came to the United States and here he held several pastorates as a local preacher. At the 1887 session of the New England Southern Conference, he was received on trial. Two years later he became a full member.



THE LATE REV. JOHN PEARCE

Mr. Pearce was one of the most likable men in the Conference. He made warm friendships and held them with hoops of steel. He loved people and greatly appreciated their friendship. His interests and sympathies were not limited by nation, race, color, or religion.

He was largely a self-made man, but well made. Like many of our preachers, he had the wisdom to make sure that his children should not lack the earlier educational advantages which he had missed.

Close acquaintance with this modest man revealed a strong personality. Strong will and strong courage are always found in this connection, but in him two qualities not always present were added, good judgment and high moral idealism. Fine business ability made him helpful to his friends and to the religious enterprises with which he was identified. As a preacher, he was interesting, evangelistic, clear in thought and expression, and loyal to the great fundamentals of Christianity. As a pastor, he was active and faithful. With such a preacher, results were permanent.

While he was pastor of the church at Mashapaug, Conn., he and Isabelle M. Weld were united in marriage. The home thus begun continued through fifty-five happy years. After Mr. Pearce's retirement in 1928, he served several churches as supply, among them the church at Stafford Springs, Conn., where he was greatly beloved. Subsequently he bought a home in Stafford Springs and here he spent his remaining years.

Mr. and Mrs. Pearce passed the winter months in Florida for a number of years, and greatly enjoyed the associations in that warm climate. In the early months of 1940, Mr. Pearce was taken seriously ill at Winter Haven, Fla. He improved sufficiently to be moved to his home in April, but never regained his health.

Besides his wife, he leaves a son, John A. W. Pearce, principal of Saugus High School; two daughters, Mrs. Alexander Steen, Jr., of Southbridge, and Miss Marguerite Pearce, a teacher in South Hadley; and three grandchildren.

The funeral service in the Stafford Springs church on May 23 was largely attended. The district superintendent, Rev. Leonard C. Harris, officiated, assisted by the pastor, Rev. Alfred Wood, and two of the late Mr. Pearce's long-time friends, Rev. R. S. Moore and Rev. J. I. Bartholomew. Interment was in Sturbridge, Mass.

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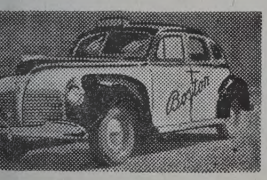

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Apportionment for Conference Claimants

T. A. STAFFORD

There seems to be conflict between the meaning and scope of ¶834 of the Discipline of 1940 and ¶1323, §2. The first paragraph reads as follows: "The commission shall make diligent effort to secure full information regarding all Conference interests, that none may be neglected, jeopardized, or excluded, and shall recommend to the Annual Conference for its action and determination the total amount to be opportioned for each."

Paragraph 1323, §1, was first adopted by the Methodist Episcopal Church in the General Conference of 1936, and very clearly indicates that the making of the apportionment for Conference claimants is a matter left in the hands of the Board of Conference Claimants *with power*. The only thing the Annual Conference has to do with it is to adopt the annuity rate which is to be used in the formula for computation of the amount to be apportioned. Paragraph 1323, §2, specifically directs the Board of Conference Claimants to recommend the apportionment for special aid to the Annual Conference for approval. It does not hint that this asking has to be submitted to any commission or body other than the Annual Conference. Apparently ¶834 should have contained a "saving clause" *except as otherwise provided in the Discipline*. Dr. Auman says that it never was the intention of the General Commission on World Service and Finance to suggest to the General Conference that Conference claimants should be included in the scope of ¶834.

There is a very important reason for the segregation of the apportionment for the support of Conference claimants; namely, that the Discipline imposes upon the Board of Conference Claimants the duty of enforcing "proportional poyment" by the pastors, in accordance with ¶806 and ¶1324. If the collections for Conference claimants are thrown in with other collections and prorated with them by the Conference treasurer, it would be impossible for the Board of Conference Claimants to enforce equitably and accurately the proportional payment law.

The Conference treasurer can handle collections for Conference claimants as a matter of convenience, but he must keep them separately on his books and transmit the entire amount received to the treasurer of the Board of Conference Claimants without any prorating or deduction whatsoever. It should be understood that, when church treasurers forward Conference claimants moneys to the Conference treasurer, he will be expected to transmit them without deduction to the treasurer of the Board of Conference Claimants.

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WHEN YOU MAKE YOUR WILL, REMEMBER THE WORK OF MORGAN MEMORIA

Mr. Editor

(Continued from page 566)

spends his eventide. That it may aid some of our men to decide, I wish to submit some facts, not as a real estate agent but as a brother, which may be of value.

Florida affords the most congenial place of retirement. The climate is the most equable in the United States. Winter seldom touches freezing and a cord of wood at $8 is ample for fuel in a five-room bungalow.

Houses of four rooms with modern conveniences may be had for $1750. For a new five-room bungalow at $2850, with taxes, interest, and amortizing, the cost is from $15 to $20 a month. One hundred fifty dollars is the only down payment. On the lot one can keep hens and have a garden and citrous trees and flowers all through the year.

Taxes on a home range from $15 to $30 a year, which includes garbage and refuse collection. Electricity, gas, and water are no higher than in other cities.

Orlando with more than sixty churches has a church within walking distance in about every section.

Vegetables are very cheap and may be raised as indicated; meats, etc., are reasonable; clothing is as cheap as in the North. The weather being warm most of the yea clothing is worn.

The communities are made up m Northern people, in business or Nearly all are native Americans, religious, and friendly.

Our men retiring will be at hom pastors and people here. The advant adult education, lectures, high-class tainments are superior to those offe most other cities. The cost of living less than in the North, and the moder mate adds ten years of useful life to old people. W. O. Nu

Member New England Conf

Orlando, Fla.

Kappa Phi Convention

Approximately two hundred Method lege girls will gather at Sylvan Lake, S. D., the week of June 21-28, f biennial convention of Kappa Phi national Methodist girls' club which its aim: "Every Methodist woman i university world today a leader in the of tomorrow." To realize this aim the ters, located on twenty-five college cam emphasize their program activities in sions, religious and social service, and of the church locally and at large.

The coming convention will mar twenty-fifth anniversary of the foundi the club, and plans are under way to the occasion one of special significance. ers and leaders announced include and Mrs. Walter Judd, Miss Ethel F Mrs. Lenore Porter, Dr. and Mrs. H. D linger, and Mrs. Welthy Honsinger F

Mrs. Gerald Whitney of Huntington, grand president of the club, and Mrs. ard M. LeSourd of Newton, Mass., sponsor, were recently named represent on the advisory committee of the Sta Student Committee of the Woman's Di of Christian Service.

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Church Register

HERALD CALENDAR

University Commencement, June 14, 15
ninational School for Rural
Garrett Biblical Institute,
n, Ill., June 16-July 18
wship, Lisle, N. Y.,
June 18-August 1
land Institute of International
s, Wellesley College, Welles-
June 23-July 3
ung People's Council (New
ire Conference), Camp Spauld-
ncord, N. H., June 29-July 6
on the Christian World Mis-
ver Bay, N. Y., July 1-9
Missionary Conference, East
ld, July 7-15
wship, Denver, Col.,
July 16-August 27
Ashram, Occidental College,
geles, Cal., July 18-20
Ashram, Blue Ridge, N. C.,
August 1-15
Ashram, Saugatuck, Mich.,
August 15-29
New England School of Relig-
ication, Durham, N. H.,
August 17-24
Woman's Christian Temperance
Sixty-Seventh Annual Conven-
and Rapids, Mich.,
August 29-September 3
chool of Ministerial Training
England and New England
Conferences, Wilbraham,
September 1-5
Conference on Christian Edu-
Nashville, Tenn., November 25-28
Bishops, St. Simons Island,
nswick, Ga., December 9-12

INSTITUTES FOR YOUNG PEOPLE

eople's, Willimantic Camp-
Willimantic, Conn., June 20-22
Beach Pond Camp, Escoheag,
June 22-28
ommission on World Service
nce, Annual Meeting, Stevens
hicago, Ill., July 9, 10
ell Junior College, Auburn-
June 29-July 6
gh Camp, Yarmouth Camp-
Cape Cod, July 7-12
erling Campground, Sterling
July 27-August 3

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Laurel Park, Laurel Park Campground, Northampton, August 17-24
Asbury Grove, Asbury Grove Campground, Hamilton, August 24-September 1

REMINDER—From now on, all correspondence pertaining to the Section of Home Missions and its four departments—City Work, Town and Country Work, Goodwill Industries, Negro Work—should be addressed to our New York City headquarters, at 150 Fifth Avenue (eighth floor).

E. D. KOHLSTEDT, Executive Secretary, Section of Home Missions, Division of Home Missions and Church Extension.

Bits of Fun

——*Army Sergeant to Draftee*—Have you any preference?

Draftee—Yes, sir.

Army Sergeant—What would you like to be.

Draftee—An ex-service man with a pension.—*Boston Globe.*

Daughter—But, Dad, don't you believe that two can live as cheaply as one?

Father—I certainly do. Right now your mother and I are living as cheaply as you.—*Life.*

——"What inspired the old-time pioneers to set forth in their covered wagons?"

"Well, maybe they didn't want to wait about thirty years for a train."—*Montreal Star.*

As he was drilling a batch of recruits the sergeant saw that one of them was marching out of step.

Going up to the man as they marched, he said sarcastically:

"Do you know they are all out of step except you?"

"What?" asked the recruit innocently.

"I said they are all out of step except you," repeated the sergeant.

"Well," was the retort, "you tell 'em. You're in charge."—*Pearsons.*

Inventor—This new machine of mine will do the work of ten men.

Friend (after helping with spring housecleaning)—My wife ought to have married it.—*Exchange.*

Among those rounded up by the Germans in Holland in their drive against subversive activities was a woman accused of listening to British broadcasts, which the law forbids.

"Why did you listen?" demanded the judge.

The woman shrugged her shoulders.

"Well," she said, "Herr Hitler said he would speak on the radio from London last October. I didn't want to miss him."—*Selected.*

"What is a Bostonian?"

"An American, broadly speaking."—*Christian Science Monitor.*

During dinner the other evening an eight-year-old child suddenly interrupted the conversation in this wise:

"Daddy, you and Mother can't guess what I have under the table."

Then, after the manner of parents who like to please their children, they guessed all kinds of things, but without success. So they said, "We give it up. Tell us."

Whereupon the youngster, drawing her face up into a grimace, replied.

"A tummy-ache."—*Harper's Magazine.*

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CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

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